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LIFE OF MONTESQUIEU.

WITH AN ELEGANT HEAD.

CHARLES de Secondat, Baron de Montesquieu, of a distinguished family in Guienne, was born at the castle of Brede, near Bourdeaux, on the 18th of January, 1689. Scarcely had he advanced beyond the period of infancy, when the philosophical turn of his mind began to appear. At the age of twenty he prepared materials for his *Spirit of Laws*, by making concise extracts from those immense volumes, which compose the *Body of Civil Law*. An uncle by the mother's side, who was a president of the parliament of Bourdeaux, having bequeathed to him his whole wealth, as well as his office, our young philosopher was admitted to the latter in 1716.

Six years after, in 1722, his company having appointed him to present a remonstrance and petition against a new tax, he displayed so much zeal and eloquence upon the occasion as to obtain its suppression. A year before, he had finished his *Persian Letters*, which he began in the country, and

completed at such hours of relaxation as he could procure from the duties of his office. This profound work, under an air of lightness, announced to France and to all Europe, a writer superior to his works. The Persian here satyrises in a very delicate and energetical manner our vices and foibles, and ridicules with equal success our prejudices and capricious tastes. He gives the justest and most animated picture of the manners of the French; his pencil is soft and bold, and in its strokes it bears every mark of originality. All these letters, however, have not equal strength. There are some of them, says Voltaire, very pretty, others exceedingly bold, others frivolous, and the detail respecting what passes in the seraglio of Usbec in Ispahan can interest the French reader very little. The author also may be reproached with advancing certain literary, moral and political paradoxes.

The success of the Persian letters, opened to Montesquieu the doors of the

the French academy, though of all the authors who have levelled their wit at that company, there is none who made so free in that respect. The death of Mr. Sacy, the translator of Pliny, having left a vacancy, our philosopher, who had resigned his office, and who wished now to devote himself entirely to literary pursuits, offered himself as a candidate. Cardinal Fleury, who had been informed by some zealots of the pleasures which the Persian had written against the tenets, the discipline, and ministers of the Christian religion, refused to consent to his being admitted. It will not appear strange, that the Minister, who was himself a member of the church, should start some difficulties, if we call to mind the letter in which Usbec makes so eloquent and dangerous an apology for suicide, and others, in which several reflections are thrown out against the bishops and the Pope.

Montesquieu, finding what effect his exclusion, and the motives assigned for it would have upon himself and his family, pursued a very dexterous method to obtain the Cardinal's consent. It is pretended, says Voltaire, that he caused a new edition of his book to be printed in a few days, in which every thing that could be condemned by a cardinal or a minister was either softened or suppressed. He then carried the work to Cardinal Fleury, who, as he seldom read, only perused a part of it. This air of confidence, supported by some people of credit, and above all, by his friend the Marshal D'Estres, then director of the Academy, gained over the Cardinal, and Montesquieu was received. His discourse upon this occasion, which though short, is replete with energy and learning, was pronounced on the 24th of January, 1728.

The design, which Montesquieu had formed of painting the character of different nations in his *Spirit of Laws*, obliged him to go and reside some time in them. After having travelled over Germany, Hungary, Italy,

Switzerland and Holland, he continued near two years in England, where he was courted by the learned, and esteemed by the Queen, who was still more worthy than they, to converse with the author of the *Persian Letters*. From different observations, which he made in the course of his travels, it resulted, that Germany was a country for travelling in, Italy for residing in, England for thinking in, and France for living in.

When Montesquieu returned to his native country, he put the last hand to his work on the *Cause of the Greatness and Fall of the Roman Empire*. Delicate reflections and strong painting, gave a merit of novelty to this subject, which had been handled so often before, and by so many able writers. A Roman, with the soul of the great Corneille, added to that of Tacitus, would have produced nothing better in the most flourishing periods of the republic. This political history of the rise and decline of the Romans, written for the use of statesmen and philosophers, appeared in 1734, in duodecimo.

The illustrious writer considers as the causes of the greatness of the Romans, their love of liberty, their being capable of enduring labour, and their attachment to their country; the severity of their military discipline, and the maxim they always observed of never making peace but after a victory. The causes of their fall, he says, were the great encrease of the Roman empire; the right of citizens granted to so many nations, the corruption introduced by the luxury of Asia, the proscriptions of Sylla, the obligation under which they were of changing their principles by changing their government, in that series of monsters which succeeded one another almost without interruption, from Tiberius to Constantine, and lastly, the division of the empire, and transferring the seat of it to Constantinople.

That force and strength of genius which shine forth in Montesquieu's work on the Grandeur and Fall of the Romans,

Romans, were still more displayed in his *Spirit of Laws*, published in 1748, in two volumes quarto. In this work, which may be called rather the *Spirit of Nations* than the *Spirit of Laws*, the author distinguishes three sorts of government, the republican, the monarchical, and the despotic. The republican is that where the people in a body, or in part have the sovereign power; the monarchical that where one governs alone, but according to certain rules, and the despotic, that where the will of one person rules every thing, without any other law whatever. In these different governments, the laws ought to be according to their *nature*, or to that which constitutes them, and to their *principle*, or that which supports and makes them act—an important distinction, the key of a number of laws, and from which, the author draws many consequences. The principal laws respecting the nature of a *democracy* are, that the people should, in certain points, be the monarch, and in others subjects; that they should have the right of choosing, and judging their magistrates, and that the magistrates upon certain occasions should decide. The nature of monarchy requires, that there should be many intermediate ranks and powers between the monarch and the people, and a depository body of laws, as mediator between the subjects and the prince. The nature of despotism requires, that the tyrant should exercise his authority, either by himself alone, or the person who represents him. With regard to the principles of these three governments, that of democracy is a love of republicanism, that is to say, of equality, which the author expresses by the vague term of *virtue*. In monarchies, where one alone confers dignities, and bestows rewards, and where it is usual to confound the state with the monarch, the principle is *honour*, that is to say, ambition and the love of fame. Lastly, under despotism, it is *fear*. The more vigorous these principles are the firmer

the government will be; and the more they change or are corrupted, the more it verges towards destruction. The laws which legislators make ought to be agreeable to the principles of these different governments. In republics, to preserve equality of rank and promote frugality; in monarchy, to support the nobility; without crushing the people; and in despotic governments, to keep all ranks equally silent. If we except despotism, which exists no where, such as the author paints it, these governments are attended with certain advantages. The republican is properest for small states, and the monarchical for great. The republican is more subject to excess, and the monarchical to abuse. The republican has more energy in the execution of its laws, and the monarchical more expedition. The difference of the principles of these three governments ought to produce a difference in the number and object of their laws. But the common law of all moderate, and consequently just governments, is the political liberty which each citizen ought to enjoy. This liberty is not the absurd licence of doing whatever people wish, but the power of doing what the laws permit. Complete liberty has its inconveniences; as well as complete slavery, and in general, human nature accommodates itself best to a middle state. After these general observations on the different governments, the author examines the rewards offered in them; the punishments decreed; the virtues cultivated, the faults committed; the education given, the luxury that prevails, the money that is current, and the religion professed. He compares the commerce of one people with that of another; that of the ancients with that of the moderns; and that of Europe with the commerce of the other three parts of the world. He examines also what religions are best suited to certain climates and certain governments.

The present century has not produced a work in which there are more profound

profound ideas and new thoughts. The most interesting part of the history of all times and of all places, is diffused throughout the whole with much art, in order to clear up his principles; and facts in the author's hands, become perfectly clear and luminous. His style, without being correct, is nervous. "It does not shine," says a certain author; "it warms; it consists of ideas, which press upon one another, and not of phrases, which destroy each other; it is like a wrestler, always in the attitude of contending." Striking images, flights of genius and of wit, curious and agreeable facts, little known, all concur to beguile the fatigue of perusing a long work. This performance may be justly called *the code of the law of nations*, and its author, *the legislator of mankind*. It may be easily seen, that it is the production of a free mind, and of a heart filled with that general benevolence which comprehends all men. It is on account of these sentiments that Montesquieu has been pardoned for reducing every thing to one system, in a matter where one ought to reason without indulging the imagination, and for having given too much influence to climate and physical causes, in preference to moral; for having formed an irregular whole, a broken chain with the finest parts, and the most beautiful links; and for having too often drawn conclusions from particular to general things. We are sorry to find in this masterpiece, long digressions on the feudal law; examples taken from travellers of very little credit; paradoxes instead of truths; pleasantries, where there should have been reflections; and what is more to be lamented, certain principles of deism and irreligion. Some have been offended with the indeterminate titles which he gives to the greater number of his chapters; such as, *General Idea, Consequence, Problem, Reflection, Continuation of the same subject*, &c. He has also been reproached on account of his chapters having too little con-

nection with those which precede or follow them; and on account of his vague and confused ideas, forced terms of expression, and a stiff, and sometimes laboured, style. But if he does not always please the grammarians, he always furnishes subject for the meditation of the philosopher; either by making them enter into his reflections, or in giving them cause to combat them. No one has reflected more than he, on the nature, principles, manner, climate, extent, power, and particular character of states; on their good and bad laws; on the effects of their rewards and punishments; and on their religion, education, and commerce. The article of Alexander contains profound and well connected observations; that of Charlemagne exhibits, in two pages, more political principles than all the books of Balthazar Gracian; and that on the slavery of the negroes, reflections, so much the more agreeable, as they are concealed by the veil of a very pleasant irony. His view of the English government, displays the hand of a master; and our commercial and philosophical nation testified its gratitude to him on this account, in 1752. Mr. Daffier, celebrated by the medals which he struck in honour of several illustrious men, came from London to Paris in order to strike one of him.

If the *Spirit of Laws*, however, procured him respect among foreign nations, it raised up the critics against him in his own. The Abbé Debonnaire gave the signal by a pitiful pamphlet, written in a style half serious, and half burlesque. The ecclesiastical gazetteer, who shrewdly saw in the *Spirit of Laws*, one of those productions, which the Bull of Unigenitus has multiplied so much, directed two sheets against the author; one to prove that he was an atheist, which he could convince no one of; and the other, to demonstrate that he was a deist, which his writings had given too much reason to suspect. But the illustrious magistrate, in his *Defence of the Spirit of Laws*, rendered

dered his adversary ridiculous and odious. This pamphlet, as an ingenious author has said, is *reason reason*. In the same manner did Socrates plead before his judges. The graces are there united to justness of thought, the brilliant to the solid, and vivacity of style to close reasoning. But whatever ingenuity and truth there may be in this defence, the author has not justified himself respecting all the reproaches of his adversary. The Sorbonne, excited by the cries of the news-monger, undertook to examine the Spirit of Laws; and found several things in it worthy of reprehension. Their censure, so long expected, did not however appear; and, in all probability, never will. The best of all criticisms, if we should judge from the impression that it made on the author, would have been that of M. Dupin, former general, who had a choice and large library, which he had abilities to use. Montesquieu having gone to complain to the Marchioness de Pompadour at the time when there were no more than five or six copies distributed to some friends, that lady sent for M. Dupin, and told him, that she had taken the Spirit of Laws, as well as its author, under her protection; and that it would be necessary to recal all the copies, and burn the whole edition.

The vexation arising from various criticisms, whether just or unjust, and the life which Montesquieu was obliged to lead at Paris, tended greatly to hurt his constitution, which was naturally delicate. In the beginning of February, 1755, he was attacked by a disorder of the breast. Both the court and the city were alarmed at his illness; and the king sent the duke de Nivernois, to enquire after his health. In his last moments, Montesquieu spoke and acted like a man, who wished to appear both a Christian and a philosopher. "I have always respected religion," says he; "the morality of the gospel is the finest present that God could have given to man;" and as father Routh, an Irish

Jesuit, to whom he confessed, pressed him to deliver up the corrections which he had made to his Persian Letters, he gave his manuscript to the Duchess of Aiguillon, telling her, I will sacrifice every thing to reason and religion, but nothing to the Jesuits. Examine with my friends, whether this ought to appear. This illustrious friend never quitted him, until the moment when he lost the use of his senses, and when her presence could be of no farther use to his repose; for one day, while the duchess was gone to dinner, father Routh arrived, and having found Montesquieu alone with his secretary, he ordered the latter to quit the apartment, and then locked the door. When the duchess returned, approaching the door, and hearing Montesquieu speaking with emotion, she knocked, and the Jesuit opened it: "Why," said she, "should you torment a dying man?" The President then addressing her, said, "Behold, madam, father Routh, who wishes to oblige me to deliver up the key of my cabinet, in order that he may get possession of my papers." The duchess then reproaching the confessor, he replied, "Madam, I must obey my superiors;" upon which he was dismissed without effecting his purpose. This was the Jesuit who, after Montesquieu's death, published a letter, in which he makes that illustrious writer say, that it was a taste for something new and singular, a desire of being considered as a genius superior to prejudices, and common maxims, a wish to please, and to merit the applauses of those people who give the lead to public esteem; and who never grant their suffrages more surely, than when one seems to authorise them to shake off the yoke of all dependance and constraint, that had made him take up arms against religion. Whatever truth there may have been in this confession, belied perhaps, too slightly by the friends of the author of the Spirit of Laws, the detail into which we have entered, is too curious in many respects, not to carry its excuse along with it.

Mon.

Montesquieu died on the 10th of February, 1755, at the age of 66, regretted as much on account of his genius, as of his personal qualities. He was a man of extensive generosity*, and as amiable in society as great in his works. His mildness, his cheerfulness, and his politeness, were always conspicuous. His conversation lively, engaging, and instructing, intermixed with witticisms and pertinent remarks, was interrupted by fits of absence, which he never affected, and which always pleased. The answer which he made to a person who had related some wonderful circumstance, or one which that great man believed to be so, is well known. The narrator, every time Montesquieu seemed to doubt, solemnly protested that he spoke truth; at length, he exclaimed, "I will give you my head if"—"I accept the present," said Montesquieu; "small presents preserve friendship." Being an economist without avarice, he was unacquainted with pomp, he had no occasion for it to render himself conspicuous: He was much sought after by the great; but their company was not necessary to his happiness; he shunned them as often as he could, and retired to his country seat.

This celebrated man, so simple in his manners, has been seen under a tree, at Brede, conversing with the peasants in the gibberish of the country, settling their disputes and relieving their distresses. If he appeared sometimes too jealous of his territorial rights; if he was more attached than any philosopher ought to be to the prerogatives of birth, one readily excused these weaknesses, which were those of Montagne, and several other sages. Montesquieu was extremely kind to his domestics. It happened, however, one day, that he scolded them very severely, but turning immediately, with a smile, towards a per-

son who had been a witness to this scene, "these," said he, "are watches which require sometimes to be wound up." After his death, a collection of his works was published in three volumes, quarto. In this collection there are some small treatises, of which we have made no mention. The most remarkable is the *Temple of Guizur*, a kind of poem in prose, in which the author delineates a pleasing and animated, but sometimes too voluptuous, too fine, and too highly finished picture of the simplicity and delicacy of love. This romance has all the lightness of prose, and all the graces of poetry. Two French poets, Mr. Colardeau and Mr. Leonard, have clothed this ingenious performance with the charms of poetry. We find also, at the end of Montesquieu's works, a Fragment on Taste, in which there are many new ideas, and some obscure. Mr. de Secondat, the worthy son of this great man, preserves, in his library, six volumes, in quarto, of manuscripts, under the title of *Materials for the Spirit of Laws*, and detached parts of the *History of Theoderic*, King of the Ostrogoths. But the public will never have the pleasure of seeing these fragments, nor the History of Louis XI. which his illustrious father threw into the fire through mistake. In 1758, Mr. De Leyre, published, in duodecimo, a work entitled the *Genius of Montesquieu*. This is a choice selection of the most beautiful thoughts scattered throughout the different works of this writer, who had himself approved the idea of such an abridgement. "The reader will find," says the compiler, "only detached links of a long chain; but they are links of gold". In 1767, *Montesquieu's Familiar Letters*, were published in one volume, duodecimo. Some of these are curious, but others are only letters of compliment.

* The beneficent action which he did at Marseilles, in giving his purse to a young waterman, and privately consigning a sum of money into the hands of a banker to redeem the father of this unfortunate man, taken by a Barbary pirate, and kept as a slave in Africa, has been published in different journals, and gave rise to a theatrical piece, represented with success in 1784, under the title of *The Anonymous Kindness*.

A REMARKABLE CASE OF ABSTINENCE.

COMMUNICATED BY ROBERT WILLAN, M. D.

A Young man of a studious and melancholic turn of mind, was affected, during the years 1784-5, with symptoms of indigestion, particularly with sharp pains in the stomach, and a constant sensation of heat internally.

He thought proper, in the year 1786, to begin a severe course of abstinence, hoping, as he informed me, thus to relieve those disagreeable complaints; but, from other circumstances, it appears that some mistaken notions in religion principally induced him to form this resolution.

In consequence of it he suddenly withdrew from business, and the society of his friends, took lodgings in an obscure street, and entered upon his plan; which was, to abstain from all solid food, and only to moisten his mouth, from time to time, with water slightly flavoured with juice of oranges. After three days of abstinence, the craving, or desire for food, which was at first very troublesome, left him entirely: he then pursued his studies and meditations without farther inconvenience. He used no manner of exercise; and slept very little, spending most of the night in writing. The quantity of water used each day was from half a pint to a pint. Two oranges served him for a week: I inquired whether he chewed the pulp; but found that he had only squeezed the juice into the water to give it an agreeable flavour.

He made urine in moderate quantity, always clear and without sediment. He had a natural stool on the 2d day of this course, and again on the 40th day, but after that no more, though he persisted twenty days longer without any variation in his plan.—During the last ten days of it, his strength failed very rapidly: when he found himself unable to rise from his bed, he began to be somewhat alarmed. Hitherto he had flattered him-

self that his support was preternatural; and indulged his imagination with the prospect of some great event, which he expected would follow this extraordinary abstinence. But his delusion at length vanished: he found himself gradually wasting and sinking to the grave.

His friends, about the same time, having discovered his retreat, prevailed upon him to admit the visits of a respectable clergyman in the neighbourhood. This gentleman, with great address and judgment, pointed out the fallacy of his visionary ideas; and finally obtained his assent to any plan that might be conducive to his recovery. I was therefore called on to prescribe the mode of treatment, and accordingly visited him, on the 61st day of his fast, March 23, 1786.

He was at that time emaciated to a most astonishing degree, the muscles of the face being entirely shrunk: his cheek-bones and processus zygomatici stood prominent and distinct, affording a most ghastly appearance: his abdomen was concave, the umbilicus seeming to be retracted, from the collapsed state of the intestines; the skin and abdominal muscles were shrunk below the brim of the pelvis, and under the ribs, leaving the space vacant betwixt the ossa ilia, the lower ribs, and spine. His limbs were reduced to the greatest possible degree of tenuity; the ossa ischia, the internal trochanters, and all the processes of the bones being easily distinguishable.

His whole appearance suggested the idea of a skeleton, prepared by drying the muscles upon it, in their natural situations.

His eyes were not deficient in lustre, and his voice remained clear and found, notwithstanding his general weakness.

I found him labouring under great imbecility of mind. He had undertaken, during this retirement, to copy the

the bible in short-hand; and this work he had executed very neatly as far as the 2d Book of Kings, with short arguments prefixed to each chapter. He shewed me several improvements he had made in that kind of writing, particularly in the abbreviations. He had also with great diligence put together parallel passages, and traced particular subjects through the whole scriptures, noting their application in different instances, and adding observations of his own. The clergyman, who examined this performance, told me he had proceeded regularly at first, with some ingenuity and judgment; but that afterwards he became obscure, and seemed to be lost in endless confusion.

March 23d. He was directed to drink a pint of barley water and two cups of panada, which agreed very well with his stomach. He had a little feverish heat in the first part of the night, but slept better than usual.

March 24th. He had this day some mutton tea, the taste of which was most delicious to him, and particularly provoked his appetite. His pulse was 72, small and temperate.

On the 25th, he took a pint of milk for breakfast; a pint of mutton-broth boiled with barley, for dinner; and as much rice-milk for supper, at his own request. He had considerable cravings for food all that day, and would have taken much more than his allowance.

26th. In the morning he drank tea, and ate a quantity of bread and butter, which he got off from the table in the nurse's absence. Some time after he became sick, and vomited once or twice without much straining. About noon he had a figured natural stool, and presently after two or three loose motions. His urine was of a natural colour, with a light encorema in the middle. His skin always remained dry.

I saw him in the evening, apparently much better; his pulse was at 90, and firmer. He was sitting up in an easy chair, as he found himself somewhat stronger. He spoke now of

his complaints like an hypochondriac; thought his eyes and tongue were dimmed and wasted away. He said, the sensation of heat in the stomach had never left him, notwithstanding his spare diet. He talked however sensibly enough, and indeed with some acuteness on general subjects; but was soon fatigued by conversation.

27th. He took a little light bread pudding at dinner, and had two eggs for supper: with the taste of these he was particularly pleased. Every thing agreed well with him; he rested well, was more cheerful, and often expressed to me the satisfaction he felt in being freed from his strange delusion.

On the 28th, he seemed recovering apace; his cheeks were more full; his limbs had so far regained their strength, that he could easily walk across the room. He did not sleep much in the foregoing night, nor had had a stool during the day. He said the pain of his stomach had left him; which circumstance contributed much to enliven his spirits.

On the 29th, I found the scene entirely changed: he began to lose his recollection in the preceding evening; and before midnight became quite frantic, and unmanageable. His pulse was increased in frequency, with considerable heat on the skin, and tremors. He continued raving and talking very incoherently, as he had done during the night. A strong purgative draught, and two clysters administered in the course of the day, produced but little evacuation.

He remained nearly in the same state of mind as above mentioned, scarce ever sleeping, and taking very little nourishment, till the 2d of April, when a considerable quantity of loose feculent matter was brought away by a clyster. Soon after he became sullen, and took no notice of what passed about him.

He was removed at this time into the country, so that I did not visit him again till the 6th of April.

He appeared then emaciated to a greater degree, if possible, than when I first

I at first saw him. His pulse was small and feeble, beating 120 strokes in a minute. He was better than his condition April 7 and 8, he took whatever nourishment was offered to him; knew those around him, and spoke sensibly, but faintly.

On the 9th, in the morning, he died, quite exhausted. The duration of this young gentleman's fast is, I believe, longer than any recorded in the annals of Physic. He could scarcely have been supported through it, except from an enthusiastic turn of mind, nearly bordering on insanity; the effect of which, in fortifying the body against cold and hunger, is well known to Physicians.

In the *Memoires de l'Academie des Sciences*, 1769, we have the case of a madman recorded, who lived 47 days without taking any thing but a pint and a half of water per day. He stood constantly in the same position for 38 days of that time; but during the remaining eight, he was obliged to lie down through weakness; and then took nothing, refusing even water.

When he first began to eat again, he recovered his reason for a time, but soon relapsed.

In the *Edinburgh Medical Essays*, vol. vi. a case is related of a young girl, who fasted, at one time, 34 days, at another time, 54 days, from a spasm, or some obstruction of the oesophagus.

M. Pouteau, in his *Oeuvres Posthumes*, mentions a young lady, thirteen years old, who, being unable to keep solid aliment on her stomach, subsisted eighteen months on syrup of capillaire mixed with water, and in that time grew two inches and a half.

Several other remarkable instances of abstinence may be found in different works, particularly in *Stalpart Vander Wiel's Observ. Rar.* in the *Philosophical Transactions*, and in the *Memoirs of the Literary and Philosophical Society of Manchester*; but few conclusions of importance, with regard to medical practice, can be deduced from such extraordinary cases. It is not, however, amiss to have ascertained for what length of time the human constitution is able to support itself under abstinence.

M. Pouteau, in the work just now mentioned, has made one observation on this subject which deserves attention. He thinks the virus of cancer may be eradicated by a water-diet, and proposes a plan for that purpose, in which the patient must persist for two months. He assures us, that health and strength are afterwards recoverable by a proper regimen. In one person a complete cure was made by this plan. In others who could not be prevailed upon to follow it more than one month, he says, the disease appeared to be very much mitigated.

THE LONGEVITY OF THE HERMETIC PHILOSOPHERS TRULY STATED.

BY WILLIAM HAMILTON REID.

THAT nothing has been more mistaken than this, may be proved by many ancient and modern instances, to which credulity and incredulity have both contributed in their turns; the first has told us of an *Astrophius*, and the Lord knows who and where, living a thousand

years, &c. On this ground Dr. Campbell collected his *Hermippus Redivivus*; and many nostrums, elixirs, *Aurum Potabile*, and the like, have filled the pockets of adventurers. On the other hand, many of those philosophers are reproached with dying in the prime of life — the truth is, that

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* Cent. post. pars pr. obs. xv.

† Vol. 67.

‡ Vol. 11. p. 467.

a tenet has been imputed to them, which they never avowed. If their own words may be taken, it was not the prolongation of natural or simple being, that was their object; but it was the superinducement of another kind of life, which was to consist in the most durable enjoyment, or *well-being*; which could only be attainable by artists, viz. active subjects, moral philosophers, or lovers of wisdom. The Hermetic Science then, as to its end, is a "*divine philosophy of the mind*," as has been hinted in the Jewish Letters, &c. and the reason for the figurative and parabolic style of those writings, will not be wondered at, when it is considered, that a plainer declaration of their doctrines in the times of persecution, would have exposed the authors of them to the rage of bigotry and superstition. On this ground, the serious enquirer after divine truth and the supreme good, who has been attentive to what has passed in his own mind, will discover, that the true alchemy is the work of *self exaltation*; but, to speak in the language of sacred writ, not with the baser metals, or vices, or the combustible matter of hay, straw, or stubble, that will not abide the fire of trial, but with the virtues, the gold, or durable matter, which is *seven times*, that is, *perfectly tried in the fire*; and upon the true stone, the rock of truth, *which is greater and more precious than all things, and the head stone of the corner*. With this key, it will plainly appear to the truly discerning, that this science is to be accounted for on universal principles; and that the gold of the wise men, is the talent, or seed, hid or sown, into all sorts of earth, or men. The first appearance of these philosophers' first matter, is generally called the chaos, the blackness, the crow, &c. and is nothing more than the discovery of the uncertain motion, darkness, and instability of a mind, detached from all systems, true or false; the overcoming of dragons and serpents, from the gradual appearance of brightness, clarity, &c.

to the discovery of the golden eagles and the marriage, is the mind's union, and progress to the highest elevation of human intellect, where having gained its aim, it becomes comparatively central, being at rest from vain pursuits; and is only then said to begin to live in point of reality, or the stability of enjoyment. This statement of philosophic longevity, will the more undeniably appear from the following extract from Croeluis, one of the disciples of Paracelsus:

"God is the centre of all intelligent creatures: he, therefore, who leaving sensible and temporal enjoyments, is united to that centre, waxeth young rather than old, and this is the long life of the Caballists, and Paracelsus, which he so often solicited in his hymns and soliloquies. This is the true Enochean life. On the contrary, he that is not one with this unity, must of necessity fall into perdition perpetually, in his separation from the light of life, in the darkness of the present evil world. This privation of God is the bitterest of all punishments: but the minds of the Adepts being raised, or exalted out of the *sepulchres of their bodies*, in their government of the sensual soul, or appetite, they go from the *imperfect and many*, to the *perfect and One*; which Hermes witnesseth, is the hidden and permanent life, where all minds, in rest and silence, are united in an unutterable manner to the One which is above all. Thus through the spiritual death of the saints, precious or of great value in the sight of God, Psal. 115 and 16. 22 Cor. v. 11, Adepts willingly cast themselves into the fountain of the abyss, and so enter into the Holy of Holies, where none but the true and royal priesthood can enter; and in this everlasting sabbath of rest, they drink the wine of the kingdom, and the ambrosial nectar of eternity."

It will naturally be objected in favour of the common conception of these philosophers' doctrines, that they were the authors of many discoveries in chemistry. This only proves that some

of them practised physic, as Paracelsus, &c. But this could have nothing to do with their universal medicine, their stone, their elixir, alkahest, &c. as they, the legitimate alchemists, are unanimous that every person benefited by that, must prepare it for themselves; and that otherwise than by operation, it is incommunicable by men or angels. I said *legitimate*, because there is no science

besides that has produced such a number of spurious books, the authors of whom, being weak, or mercenaries, having taken their notions merely from the words of the philosophers, and having neither genius nor penetration to discover the combinations of their figurative dialect, have, by supposing their great work performable by manual operation, deceived, and often ruined, both themselves and others.

LETTERS RESPECTING BARBARY, AND THE MANNERS AND CUSTOMS OF THE BEDOUIN ARABS.

BY THE ABBE POIRET.

[Concluded.]

LETTER XXVIII.

TO DR. FORRESTIER.

I HAVE several times entertained you, my dear Doctor, with the manners of the people who inhabit Barbary. In order to finish the picture, I shall sketch out to you those of the Arab chiefs who command the wandering tribes, and whose authority is no less despotic, though it often extends only over a small number of subjects. I cannot better accomplish this object than by laying before you the history of the chiefs of one of these nations. La Mazoule having continual connection with the African company, I have been informed with great fidelity, both by the natives, and several people who were formerly clerks to the Company, of many interesting particulars respecting the chiefs who have governed that country.

The Moors who inhabit it, lived at first like their neighbours the Nadis, without laws, without restraint, and without being subjected to any other dependance than that of a small tribute which they paid to the Bey of Constantine. They then made many excursions which interrupted commerce, and caused great confusion in the French factories. To shelter

themselves from their hostilities, the Company represented to the Divan at Algiers, that since they paid the duties agreed upon for the quiet possession of the country, it was just that Algiers should protect them from the oppression of the Moors of La Mazoule. The Divan promised to remedy this disorder, by giving a schiek, or chief, to these different nations, who should be answerable for the mischief that the Moors of Mazoule might do to the Company; but it observed, that the Company must make the necessary advances to oblige these nations to submit to the power of one only; and that they must also assign to the schiek certain revenues, collected from different objects of commerce.

The Divan having given the Bey of Constantine the right of naming a schiek at Mazoule, he chose *Belhabib*, one of the chief men of the country, and put him in possession of his office at the head of a considerable army. The law of the Divan then was, that this schiek should not be acknowledged as such, without the consent of the Governor of La Calle; but after the death of Abdallah, who succeeded

ceeded *Belbabeß*, the Bey of Constantine claimed this right alone. The first *schiek*, after subduing some rebellious nations, had a very quiet reign.

He was succeeded by Abdallah, a monster, brought up, and educated midst crimes, and who signalized himself by the most horrid actions during a reign of more than half a century. He was not destitute of courage, but it was that of a Cartouch and a Mandarin. He never employed it but to rob his neighbours, and to rebel against the Bey of Constantine, to whom he often refused to pay tribute. Possessing boundless ambition, he was so jealous of his authority, that every thing which in the least checked it was sacrificed to his revenge. Two of his brothers became the unhappy victims of it. At first, they lived with him in peaceful union; but Abdallah imagining that they had intrigued with the Bey of Constantine to procure the government of La Mazoule, nothing more was necessary to make him resolve to destroy them. His brothers, however, were happily informed of the intention of this brute, and made their escape as soon as possible. Some time after, Abdallah appearing to be entirely freed from his suspicions, wrote to one of his brothers to come and live with him, swearing by all that religion, blood, and friendship hold dearest, that he would treat him in the most affectionate manner, and that he would make him sensible how unjust his apprehensions had been. The latter, seduced by these strong protestations, returned to the *Schick*, and was received with every mark of friendship. They embraced each other, and both shed tears of joy. For several days nothing was seen but feasting and diversions. Abdallah's brother, however, was very cautious in trusting to the confidence with which he endeavoured to inspire him. He durst not venture to quit the douare. Abdallah one day reproached him in the tenderest manner, and by loading him with caresses, prevailed on him to

take a walk with him. The brother, too credulous, suffered himself to be deceived by these assurances of friendship; they went out together, followed by some horsemen; but scarcely had they got a few gun shots from the douare, when Abdallah ordered his attendants to fire upon him. The unfortunate man fled to a mosque, which is considered as an asylum for the greatest crimes; but Abdallah, who respected nothing, dragged his innocent brother from it, and caused him to be massacred in his sight.

The other, who had taken shelter near Tunis, still remained. Abdallah, therefore, took a journey thither, sent him presents, and prevailed on him to come to see him. His brother imagining that he had nothing to fear, complied; but whilst giving each other the kiss of peace, Abdallah drew a poniard from below his *bermus*, and butchered his brother on his own knees. After these acts of cruelty, you may easily judge, my dear doctor, what this monster is capable of. He embued his hands in blood without the least remorse, and sacrificed every thing to his passions; abandoned to the greatest excess of debauchery, he carried it so far one day, as to commit a rape on one of his own daughters. Having once offered violence to a young Moorish girl, whom he tied to a tree, when his brutish appetite was satisfied, he stabbed this unhappy wretch with his own hands for having dared to make resistance. At the age of eighty, he married a girl of fifteen, who being one day asked what pleasure she could enjoy with old Abdallah, testified how much she was disgusted with a husband of that age. Unluckily he overheard her, and rushing furiously from his tent, without pity, plunged a poniard into her bosom, whilst she was embracing his knees.

His crimes were almost always directed by the deepest policy, when he thought himself obliged to have recourse to it. You may be convinced of this by the following anecdote,

dote, which was related to me at La Calle. To his vices, Abdallah added that of the most sordid avarice; and miserable was the fate of that subject who was suspected to be rich. He was under the necessity of declaring where his treasures were concealed, and of giving them up, or of perishing amidst the most dreadful torture. One of the grandees of the nation having amassed great wealth by his industry and labour, Abdallah set his affections upon it; but as the owner was very much respected, he durst not make any attempt to obtain it. On this account, he laid a snare for him, which it was difficult to avoid. "My friend," said he, "you know how great confidence I have in your counsels; I have always considered you as my father, and my best friend. The Christians of La Calle have cheated me in trade; I have been patient; but their dishonesty and their injustice encrease every day. Would you not advise me to fall upon their flocks, and to arm the neighbouring nations against them? This is my intention." Abdallah, obstinate in his will, never consulted others, but to command them to be of his opinion. This Arab courtier thought nothing was juster than the resolution of the Schiek. Abdallah then told him, that he intended to assemble his council the next morning, and deliberate the matter; but he ordered him in the mean time, to observe the greatest secrecy. Next morning, the principal Arabs met in Abdallah's tent, where he addressed them as follows: "You know the benefit we receive from the Christians of La Calle, and how much they endeavour to render trade flourishing; you know by what oaths I have bound myself to protect and defend them. What does the man deserve who is audacious enough to advise me to violate my oaths, and betray the Christians?" All unanimously replied, death. Abdallah then named the opulent Arab, who was massacred before he had time to justify

himself. I relate these examples to you, my dear doctor, not as those of a single individual, abandoned to wickedness, but as belonging to the manners of the nation, and even as actions that acquire praise among these barbarous people.

So many cruelties procured Abdallah great reputation, which he still encreased, and terminated a life so full of atrocities by a journey to Mecca. He died when half way on his return home, at the age of above eighty, and a mosque was erected to his memory, in which he is honoured as a saint.

Abdallah had two sons, Ali-Bey and El-bey, the eldest of whom had often tried to get rid of his father, or at least, to drive him from his place. He at length, however, got him into his possession; but his success was of short duration. Abdallah recovered his former authority; and as he was fond of this rebellious son, he was contented with sending him to one of the prisons of La Calle. On his departure for Mecca, Abdallah committed his eldest son into the hands of the Bey of Constantine, and gave up all his authority to his second.

The latter, destitute of morals or probity, shewed himself no less cruel and sanguinary than his father. Before the present plague, he often came to La Calle, where he got drunk with the soldiers and day labourers. His countenance is mild and engaging, but he has the heart of a tiger.

That I may not disgrace my pen with relating fresh scenes of horror, I shall only mention one anecdote of him. One of El-Bey's female negroes carried on an intrigue with a Moor, who got her with child; when El Bey was informed of it, he ordered this unfortunate girl to be seized, and her breasts to be crushed between two large stones, after which he himself ripped up her belly and took the child from it. I was assured that he laughed whilst he was taking a share in this horrid transaction. Incredible, through libertinism, he ridicules the

the law of Mahomet, and gives himself entirely up with excess to the most infamous debauchery. I have seen him at Bonne, after his disgrace, continue the same kind of life, always surrounded by the companions of his libertinism. Ali-Bey, however, shut up in the prison of Constantine, earnestly requested the Bey of that city to give him the government of the Moors of Mazoule, to which he had a title by his birth. To give more force to this demand, he promised to pay a much more considerable tribute than that which had been paid by his brother. His offers were at length accepted. The Bey of Constantine, at the head of a considerable army, fell upon the douare of El-Bey, who had only time to fly, and from that moment Ali-Bey was acknowledged as Schiek. These revolutions happened soon after my arrival in Africa. I have entertained you long enough, in my different letters with this chief, to give you an idea of his manners and character. I have the honor to be &c.

LETTER XXIX.

TO THE SAME.

Men so cruel as these, whose manners I have now described, when once armed with the iron rod of despotism, are very dangerous monsters. It appears as if they were invested with the sovereign authority, only to make their subjects serve as the instruments of their passions, to enrich themselves with their spoils, and to embroe their hands in their blood. From what I have said you may form a notion of the manners which are common to all these petty sovereigns. It remains that I should speak of their government and the extent of their authority.

Before I enter into any detail on this subject, it is proper that I should say something of the governments of Tunis and Algiers. These two states, confounded by the greater part of historians and geographers, are, how-

ever, very different. Tunis is a monarchical state, which passes successively from father to son. The Bey, though independent of the Dey of Algiers, sends every year a kind of tribute to that sovereign, whose power he dreads. The Algerines, indeed, never presented themselves before Tunis without returning victorious. Algiers is a republic, the government of which is elective and very tumultuous. When it is necessary to appoint a Dey, the Regency, composed of the heads of the militia, assemble and make a choice, which generally falls upon one of the principal ministers.

The new Dey is scarcely named when he ascends the throne, and every one comes to pay him homage; but if any other has formed a powerful party among the troops, and if he has sufficient courage to assassinate the reigning Dey, and to replace him on the throne, the sovereign authority remains in his hands, unless a third, as bold, does not deprive him of it by the same means. Thus we saw, at the election of the present Dey, six Deys successively placed upon the throne, and assassinated in twenty-four hours. Though they reigned only a few moments, they were all interred with the honors due to supreme rank. There is not a soldier among the Turkish militia who may not aspire to the crown. We need no other example of this than the present Dey, who at first was a common foldier, and a shoemaker at Collo. Though of so low a rank, he governs his states with principles worthy of the first kings of Rome. In the same manner, also, he treats with the sovereigns of Europe concerning peace or war. Fatigued with throwing bombs into Algiers, in vain, the Spaniards proposed peace, and a treaty of commerce. The Dey, who on his part was not tired of making slaves, granted them their demand, but on severe terms, which no negotiation could mitigate. "If your king does not choose peace," said he coolly to the ambassador, "let him make

"make war." He always treats the consuls of the European powers with an imperious and often insulting pride, without any regard to the sovereign whom they represent. "What need have I of thy King?" said he, once to one of them, "he sends me ambassadors and presents, I ask him nothing, and I send him nothing; he purchases my friendship, I care very little for his."

The Dey of Algiers acts always consistent with his principles. If it happens, that a vessel is attacked and the cargo plundered, it is in vain to ask him to make a reparation. "What is eaten is eaten," says he; "when you have pulled the feathers from a fowl, and the wind has dispersed them, how can you collect them?" Every Christian who passes before the palace of the sovereign is obliged to take off his hat, and assume a very respectful air. A Consul, who omitted this ceremony, was one day conducted before him and bastinadoed. A sea officer met with the same treatment, for having thought proper to hum a song as he was going along the highway.

Algiers is almost impregnable by its situation, built upon the declivity of a mountain; to reach it by land one must cross frightful hollows, where a handful of men would be able to destroy considerable armies. Towards the sea, the entrance of the harbour is defended by three strong batteries of cannon, under the direction of renegadoes or Christian slaves. The Algerines are not at all afraid of a bombardment. Besides their having nothing to lose, they can live as well under tents as between four walls. On the other hand, the Dey, greedy after riches, sees with pleasure the houses destroyed, for he builds them up on his own account, if the proprietor is not able to be at the expence. The Dey gave the following answer on this subject to the English Ambassador. The latter having complained, and demanded satisfaction for an insult offered to one of his master's ships, he terminated his harangue by

giving the Dey to understand that the King of England was able to bombard Algiers.

The Dey, who had heard him thus far with great composure, interrupting him, said, "How much will it cost thy master to bombard Algiers?" Such a sum, replied the ambassador. "Well, let him only send me the half of it and I will raze Algiers from the foundation." The envoy could obtain no other answer.

Let us now return to the internal government of the country. A handful of Turks, independent of the Grand Signior, gives law to all Barbary, and gives it despot. The regency of Algiers appoints Beys in the different strong holds of the kingdom, where they enjoy absolute power. Such are those of Constantine, Mascara, Tremecen, &c. but they are obliged to come every year, or every two years, and bring considerable tribute to the Dey of Algiers. If they displease this sovereign, he takes advantage of that circumstance, to order their heads to be cut off without any ceremony. Thus this terrible despot makes those even tremble in his presence, who an instant before struck terror into a thousand Moors or Arabs.

These Beys have under their command an excellent Turkish militia, who make their authority be respected, and support that of the Kaides and Schieks, whom they appoint in the cities and douares of their department. The latter are generally chosen from among the renegadoes, the Beys slaves, or the Moors. Each of them in his own government may conduct himself as he pleases; provided he pays his superiors, he is never called to an account for his actions. The lowest of these chiefs has as much authority, and is as great a despot in his douare as the Dey at Algiers. He can plunder the Moors, assassinate them, carry away their flocks, destroy their houses, and indulge in the greatest excesses of injustice and cruelty; as long as he pays, the superior

perior government never meddle with his actions. He even enters into the policy of the Turks to foment intestine wars among all these petty Arab chiefs. It may be readily conceived that if these people, directed by their common interest, should happen to unite, their combined strength would easily break the chain of their slavery, but they are base and mean people, who blindly suffer themselves to be ruled, continually trembling under the hand of him who oppresses them.

Under such a bad government, is it astonishing that Barbary should be almost uncultivated and a desert? The farmer is continually in dread of being plundered either by his own Chief, or by one of a neighboring nation. On the other hand, continual wars make population decrease, deprive the fields of hands necessary to till them, and convert into a solitude the finest country in the world. It is, therefore, so destitute of inhabitants, that in the most populous

places, it is a great deal if a traveller meets with two or three douares, in which there are often no more than an hundred men. It is not uncommon to travel three or four days without finding any other living creatures, except some ferocious animals, sometimes less to be feared than the Moors.

Amongst these wandering tribes, there exists no criminal or coercive law, nor any to avenge crimes or punish injustice. Vengeance is the right of every individual, and he who is strongest is always in the right. In cities the case is not altogether the same; there one may appeal to the authority of the Bey or of the Kaide. The punishment of retaliation is pretty generally adopted, but the punishment of the criminal almost always depends on the will of the accuser: he can pardon and forgive. When the accused therefore has money, however guilty he may be, his punishment is seldom any thing else than a fine. I have the honor to be, &c.

LETTER RESPECTING AN ITALIAN PRIEST, KILLED BY AN ELECTRIC COMMOTION, THE CAUSE OF WHICH RESIDED IN HIS OWN BODY.

WE read in one of the Journals of Florence, an extract of a letter from Mr. Joseph Battaglia, surgeon at Ponte Bosio, which contains the following relation, as curious as it is interesting to those who apply to the study of philosophy.

Don G. Maria Bertholi, a priest, residing at Mount Valere, in the district of Livizzano, went to the fair of Filetto, on account of some business which he had to transact, and after spending the whole day in going about through the neighboring country, in order to execute commissions, in the evening he walked towards Fenille, and stopped at the house of one of his brothers-in-law, who resided there. No sooner had he arrived, than he desired to be conducted to his apartment, where he put a handkerchief between his shoul-

ders and his shirt, and when every body retired, he began to repeat his breviary. A few minutes after, a loud noise was heard in Mr. Bertholi's chamber, and his cries having alarmed the family, they hastened to the spot, where they found him extended on the floor, and surrounded by a faint flame, which retired to a greater distance in proportion as it was approached, and at length disappeared entirely. Having conveyed him to bed, such assistance as seemed necessary was given him. Next morning I was called, and after examining the patient carefully, I found that the teguments of the right arm were almost entirely detached from the flesh, and hanging loose, as well as the skin of the lower part of it. In the space contained between the shoulders and the thigh, the teguments were as much injured

injured as those of the right arm. The first thing, therefore, to be done, was to take away those pieces of skin, and perceiving that a mortification was begun in that part of the right hand which had received the greatest hurt, I scarified it without loss of time; but notwithstanding this precaution, I found it next day as I had suspected the preceding evening, entirely sphacelous. On my third visit, all the other wounded parts appeared to be in the same condition. The patient complained of an ardent thirst, and was agitated with dreadful convulsions. He voided by stool bilious putrid matter, and was distressed by a continual vomiting, accompanied with a violent fever and delirium. At length the fourth day, after a comatose sleep of two hours, he expired. During my last visit, whilst he was sunk in the lethargic sleep of which I have spoken, I observed with astonishment, that putrefaction had already made so great progress, that his body exhaled an insupportable smell. I saw the worms which issued from it crawling on the bed, and the nails of his fingers drop of themselves; so that I thought it needless to attempt any thing farther, whilst he was in this deplorable condition.

Having taken care to get every possible information from the patient himself respecting what had happened to him, he told me, that he had felt a stroke, as if somebody had given him a blow over the right arm with a large club, and that at the same time, he had seen a spark of fire attach itself to his shirt, which in a moment was reduced to ashes, though the fire did not in the least injure the wristbands. The handkerchief which he had placed upon his shoulders, between his shirt and the skin, was perfectly entire, without the least appearance of burning, his drawers were untouched, but his night-cap was destroyed, though a single hair of his head was not hurt.

That this flame, under the form of elementary fire, burnt the skin, reduced the shirt to ashes, and entirely

consumed the night cap, without in the least touching the hair, is a fact which I affirm to be true; besides, every symptom that appeared on the body of the deceased, announced severe burning. The night was calm, and the circumambient air very pure; no bituminous smell could be perceived in the chamber, nor was there the least trace of fire or of smoke. A lamp, however, which had been full of oil was found dry, and the wick almost in ashes. We cannot reasonably suppose this fatal accident to have been occasioned by any external cause, and I have no doubt, that if Maffei were still alive, he would take advantage of it, to support an opinion which he entertained, that lightning is sometimes kindled within the human body, and destroys it.

The above observations respecting Mr. Bertholi, naturally bring to our remembrance the fate of the unfortunate Countess Cornelia Bandi, of Verona, concerning whom the Canon Bianchini has published the details collected by Dr. Cromwel Mortimer, Fellow of the Royal Society of London, with some similar facts, to which we may add others more recent, such as the observations which Mr. Merille and Mr. Muraire inserted in the *Journal de Medicine*, for the months of February and May, 1783.

The authors of these different observations, almost of the same nature, remark, that those subjected to such accidents were for the most part advanced in years, remarkably fat, and had been much addicted to the use of spirituous liquors, either in their drink, or applied in frictions to the body; whence they have concluded, that these people had perished by their whole substance spontaneously taking fire, the principal seat of which had been the entrails or the epigastric viscera, and that the exciting cause was naturally found in the phlogiston of the animal humors, called forth by that of the spirituous liquors combined with the latter.

It is indeed known, and it is an interesting article in the doctrine of

the ancient philosophers, which modern physiologists have above all well elucidated, that the material principle of animal heat is an internal fire capable of acquiring, when excited by several adventitious causes, a certain force and energy which produce a degree of deflagration in the animal body, carried sometimes even to incineration.

But the case of the unhappy Mr. Bertholi, presents particular circumstances which distinguish it from the preceding observations, and seem to refer to another principle than that of a spontaneous burning. Indeed Mr. Battaglia seems decidedly inclined to attribute this phenomenon to that cause, but to his opinion we may oppose doubts founded upon the following considerations: First, it is demonstrated, that this priest, whose age and constitution we are unacquainted with, experienced a strong electric shock; that he perceived at the same time a spark of fire, by which his shirt, his drawers, and his cap were entirely consumed, without injuring his hair, his wristbands, or the handkerchief placed between his shoulders and his shirt; that a sphacelus soon after appeared in his right hand, which had principally sustained the shock, and that there was besides a laceration of the skin of the whole arm, and the corresponding side of the body, without the least apparent symptom of pain in the patient, who was found after the accident surrounded by a light flame, which vanished on the approach of the people of the house. But these different marks indicate much less the effects of a fire kindled internally, than the destructive action of a flame coming from a highly electric atmosphere; though it is reasonable to think, that this igneous matter, or phlogiston, which we have supposed to be the principle of animal heat, encreased by the electric fire of the atmosphere, and strengthened by the latter, concurred in part by its expansion to

produce those effects which were observed on the body of the patient. In the second place, besides the speedy putrid degeneration of the solids and fluids, this dissolution of the vital chain, which connects the particles one with the other, or establishes their cohesion, and which in the like cases shews itself more particularly on the tissue of the flesh, was observed on Mr. Bertholi, as it has been observed on animals subjected to the electric spark, in a number of well known experiments, and particularly in those made by the illustrious Abbé Fontana.*

Are there then fulminating atmospheres, or lightning without detestation, and noise, as formidable in their effects as ordinary thunder? And is this a scourge of a new kind, which man, already exposed to so many causes of destruction, which surround and attack him, has also to dread? This is a problem, the solution of which we must leave to Dr. Franklin, that eminent philosopher and politician, who drew from Nature the secret of the thunder, and who, after exploring the interests of mankind, as well as the meteors of the air, was one of the grand conductors of the glory and liberty of his country.

As the following phenomenon seems to be somewhat similar to that above related, it may not be improper to subjoin it here. "On the 21st of April, 1781, the first battalion of the brigade of Savoy set out from Tortona, in order to go to Arti, at a time when the weather was excessively hot. On the 22d, having made rather a forced march, the soldiers suffered a great deal from the ardor of the sun, so that at the village of Serre, where they halted, one of them, named Bocquet, a man twenty-five years of age, whose skin being hard and thick, had not perspired, sent forth a loud cry, which seemed to announce some very extraordinary commotion, and instantly fell down. Mr. Bianet, surgeon-major to the regiment, being

* *Ricerch. Filos. Sopra la Fisiol. Animal.*

instantly called, found the patient in convulsions. When he was carried to the hospital, the upper part of his body to the thighs, appeared to be withered and black, and in a gangrenous state. Mr. Brianet employed scarifications, but without effect; it was impossible to make him swallow any thing, and it was found necessary to abandon him to his dismal

fate. His body soon exhaled a putrid smell, and he died at the end of five hours. That his disorder might not be communicated to others, he was interred, together with his clothes. Upon enquiry after his death, it was found, that this man was addicted to the constant use of spirituous liquors, and that he had even drank of them to excess during the march.

ON THE SUBLIME STYLE AND THE ART OF PAINTING AMONG THE GREEKS.*

THE art of painting, in Greece, by following the fate of the nation, was subjected to the same revolutions as those which the Athenians experienced; it was among them that it fixed itself, and rose to the highest degree of perfection. When Athens, sacked and destroyed by the Persians, emerged from its ruins; when it gained, in the plains of Marathon and near Salamis, those victories which will be ever memorable; when Themistocles founded the state again upon liberty, which was then crowned with glory, and afterwards communicated to all Greece, it became the school and the asylum of that art of which I speak. Pericles, after this, wishing to render his country celebrated, knew also, by means of the fine arts, how to awaken the spirit of his fellow citizens; while the other states of Greece, jealous of the advantages enjoyed by Athens, endeavoured to contribute towards the glory of the Grecian name, and to the progress of this art. Ionia then, in Asia Minor, Sicily, and Great Greece in Italy united with Greece, their common nurse and their common mother, became perfectly free. For this happiness the Greeks of Ionia were indebted to the Athenians, and those of Sicily and Great Greece to Hiero, king of Syracuse.

It appears, besides, that at this epoch Nature used all her efforts to produce great men in every depart-

ment. Æschylus, one of the defenders of the liberty of the Greeks at the battle of Marathon, first produced tragedies, the plots of which were well laid—tragedies replete with incident, and enobled by a heroic and majestic diction. A few years after Sophocles rapidly reached the highest degree to which the imagination and genius can attain, and tragic poetry saw itself at the same time embellished by Euripides, with sentences and maxims drawn from the most sublime philosophy. People began even to be sensible of the value of the epic muse in the works of Homer, every where dispersed and recited by the rhapsodists. Epicurus had already brought upon the stage the first comedy, when Simonides wrote his first elegies. Anaxagoras in Athens, Democritus in Ionia, and Zeno, of Elea, among the Greeks of Italy, taught philosophy, reduced into a systematic form. Eloquence was then known by the works of Gorgias; and Herodotus, the Homer of historians, and the pupil of the Græcs transmitted to posterity the heroic actions of that fortunate age.

At a period so favorable to the fine arts, Phidias, Polictetes, Scopas, Pythagoras and Ctesilas appeared in sculpture, and Parrhasius and Zeuxis in painting, some of them among the Greeks of Italy, and others in Ionia.

Praxiteles, Lyfippus, Apelles and their successors, embellished the sublime style of painting with graces un-

* Extracted from the preliminary discourse to *Monumenti inediti* of Winckelman.
U n 2 known

known to their predecessors. Two different graces are discovered in their works, and the Greeks were acquainted with two only in the remotest ages, both like the two Venuses, of different natures, the one being like the heavenly Venus, formed by harmony, and of a more sublime origin, and the other like the Venus born of Dione, who has a greater resemblance to matter. She is the daughter of Time, and the companion of the first grace, or rather of the celestial. It is she who announces it to those who are unacquainted with its mysteries; she humbles herself, as one may say, and gives her communications with a mild complacency; she seeks not to please, and yet she affects in her dress neither too much care nor too much negligence. The first grace is different; being a companion to all the gods, she needs no external assistance; her essence is too sublime to be rendered sensible; she converses with privileged men, but appears austere and difficult to the vulgar.

This is the grace represented by Aglaia or Thalia, the spouse of Vulcan, who united with the divine blacksmith to produce the amiable Pandora. This is the grace which Pallas diffused over Ulysses; it is she who was sung by the sublime Pindar, and to whom the first masters of the art devoted themselves. She assisted Phidias to form the Olympian Jupiter; with the Seasons, her sisters, she crowned the celebrated Juno of Policletes, at Argos; manifested herself in the ingenuous smile of the Cassandra of Calamis. Directed and supported by her, the sublime creator of Niobe penetrated to the world of incorporeal ideas, and was able to discover the secret of uniting the terror of death to supreme beauty.

The revolutions which the Grecian governments experienced contributed to exalt the art of painting, and the shock of foreign events tended to carry them to perfection. To produce these effects, it was necessary that the whole system of the nation should be overturned, and this was the

work of Epaminondas during the hundredth olympiad.

About the hundred and fourteenth, Alexander, when he returned from Babylon, gave peace to the universe, and in that profound calm the Athenians abandoned themselves to their natural taste for repose and pleasure. Sparta even mitigated the former severity of its laws. Leisure multiplied the schools of philosophy, and pleasure employed the imaginations of poets and artists.

But after the death of that famous conqueror, Greece found herself in a deplorable condition: she was impoverished by exorbitant exactions, and laid waste by continual wars. Art, neglected, groaned under universal oppression, when Asia produced a Seleucus, who cherished and protected it.

A little time after, liberty wished to flourish again among the Greeks, but the jealousy and rivalry of so many people, divided, soon kindled up anew the flames of a bloody war; the fine arts were then annihilated; temples were destroyed or burnt, and statues overturned, were broke to pieces. At length the Etolians, in order to oppose the Achaeans had recourse to the Romans, who for the first time entered Greece. These warlike people did not fail soon to subdue their new allies, but Paulus Æmilius restored them to their former liberty.

This liberty, however, which the Greeks did not know how to enjoy, was soon annihilated. Naturally restless, they separated themselves from the Romans, who, with uneasiness, saw the league of the Achaeans still existing. The attempts which Metellus made to form a lasting friendship with them becoming useless, Rome dispatched Lucius Memmius, at the head of a numerous army. He attacked the Greeks under the walls of Corinth, defeated them in battle, and destroyed that city, which had been at the head of the league.

In order to give more splendor to the triumph of Metellus many of the master-pieces

pieces of Grecian art were transported to Rome, and exhibited there for the first time; paintings, also, were carried away, together with part of the walls which contained them, so that the cities of these countries, once flourishing, being subjected to the will of the conquerors, produced no more public monuments. The artists, without emulation, abandoned the places of their birth, to seek for a milder and more peaceable lot elsewhere.

Thus Greece entirely lost her ancient splendor, and nothing was to be seen every where but traces of ravage and barbarism. Thebes was sacked; Sparta was almost destitute of

inhabitants; and the name of Mycenæ was scarcely remembered. The three richest and most celebrated temples of Greece, that of Apollo at Delphos, Esculapius at Epidamus, and of Jupiter at Elis, had been plundered by Sylla. The condition of Great Greece was no less deplorable; and of so many powerful cities Brundisium and Tarentum only supported themselves in the beginning of the Roman monarchy. In Sicily, from the promontory of Lybibeum to that of Pachinus, that is to say, from one extremity to another, the whole country was covered with ruins and mutilated fragments.

OBSERVATIONS ON THE BLACK ANTS OF AFRICA.*

BY THE ABBE POIRET.

THESE ants, which are of the smallest kind, frequent apartments, where they insinuate themselves into cupboards, attack sweetmeats, preserves, &c. and multiply so fast, especially in warm countries, that it is almost impossible to get rid of them. Having been absent for a few days from La Calle, on my return, I found the apartments where I kept my collection of insects, filled with thousands of these ants, and they had made such havock, that I was obliged to procure a new one, nor could I secure it from their fresh attacks, but by putting into my boxes a great deal of camphor and turpentine. I afterwards suspended them from the ceiling, with ropes dipped in the oil of turpentine, which I from time to time renewed, and this method was attended with complete success.

Having in this manner secured my insects, I resolved to take advantage of the visit paid me by these ants, to study their manners, and amuse myself with a few experiments.— Though very accurate observations have been made on this small republic, I hope I may be permitted to add

some new ones, as their industry and labor have often excited my admiration.

There are few beings in nature more active and laborious than the ant, if we except the industrious bee. By means of a small lizard, half putrid, which I placed upon a box where I had some shrubs, I collected in less than twelve hours several millions of them. It was extremely amusing to see them flocking from all quarters, though I knew not from what parts they had come. They attacked their prey with so much fury, that it was entirely devoured before the next morning, and the ants had already taken up their lodging in the box. Having placed on it several small birds, they soon converted them into skeletons, and with so much dexterity, that art could not have freed them more perfectly from every greasy and cartilaginous part. There are no better or more skilful anatomists, and those who apply to this science, may profit by the labors of the ants; but one must watch them closely, because they seize upon the bones also, after having cut the nerves which unite them.

* *Formica nigra. Tota nigra nitida, tibiis cinerascens. LINN.*

Nothing

Nothing is more wonderful than to see these ants, scarcely visible, take up very heavy burdens, and load themselves with enormous rocks, which they transport to a great distance, without being stopped by the valleys, mountains, or precipices, which they meet with in their way. I have seen some of them loaded with a leg or a thigh, half devoured, descend with great courage from the brim of a vessel, fifteen inches high, which grew narrower towards the base, and formed a dangerous and steep precipice, and with their booty repair to their common habitation, situated at the bottom of the vessel. Three, six, or at most eight, were sufficient to descend with a burden thirty times as large as themselves, and in these operations they assist each other with wonderful intelligence. Whilst some lay hold of the burden, and drag it with their claws, others place themselves below it, and raise it up, in order to render it easier to be transported. If they meet with an insurmountable obstacle, they drag their burden backwards, without being discouraged, carry away the obstacle if they can, or have recourse to other means, according to circumstances.

It would be very difficult, even with the most scrupulous attention, to guess the intention of all their manoeuvres. Scarcely have they found a considerable prey, such as a bird, when they begin by surrounding it with earth, sand, and gravel, until it is entirely covered; when they wish to make a repast, they uncover such parts as they are desirous of attacking, and when they have done, cover them carefully up again. What then is their view in these fatiguing operations, which they consider as so essential, that if they destroy the heap of earth which covers the carcase, they are in great haste to restore it? Is it to conceal their prey from other voracious insects? Or to facilitate

their labor, by forming a kind of glacis or gentle slope to the most elevated parts of the animal, or to hide their operations from the eyes of the spectators, or rather to shelter themselves from the heat of the sun? * Whatever may be the case, it is probable, that all these great labors tend only to procure peaceful enjoyments to the republic, for which they sacrifice even the moments of repose.

If they are engaged with a fly, a beetle, or any other insect of moderate size, they attack it in great numbers, seize it, and convey it alive into their obscure cavern, where it finds its punishment and its tomb. I have seen them in this manner attack and overcome very large maybugs, which I abandoned to their voracity. These combats took place at the bottom of a high brimmed vessel, where by means of some bait I had assembled whole multitudes of these ants. They seize the animal by the claws, antennæ, and the extremities of its wings, and notwithstanding its efforts, drag with great courage this colossal turned upon its back towards the place of its destination. The latter, raising itself up, moves about with great violence, and by its efforts to escape, draws after it a number of ants, which hang upon it on all sides; but its strength is soon exhausted, and it yields to the multiplied efforts of its enemies. It has not even the hope of saving itself by flight. If it attempts this, the enemies which it carries along with it cut off its legs, and it is conducted to the dark cave, the mouth of which is often too narrow. In this case, after having tried to make the animal enter by every means possible, they enlarge the opening, and transport by pieces what cannot be carried in entire.

It is not sufficient for the Observer of Nature to follow, step by step, the operations of these insects; he must

* The sun was so scorching in the corner where they were, that they ceased to labor during the great heat, except when I screened them by a vessel or some other instrument.

also make a trial of their instinct. By this he will easily perceive that these small animals are not mere machines, but that they know very well how to combine the means with the end, and that if they are turned from their ordinary route, they choose another, suited to present circumstances: of the truth of this, my small republic furnished me a proof. Having pierced a lizard with a long black pin, I supported the extremities of it on the brims of a vessel, so that the prey hung in the middle. There was no other way, therefore, of reaching it but by the pin; and this bridge was so narrow, that only one ant could pass it at once; and when two met, one of them was obliged to crawl over the back of the other. My ants, attracted by the smell, soon found the source of its emanations; they hastened thither in crowds, for it was easy to reach it; but the difficulty was how to return, and to return loaded. As they impeded one another, they tumbled down by dozens; the disorder was terrible; in short, fatigued by their embarrassment and falls, they resolved to abandon their labour, and remain fixed to their prey, which they devoured at their leisure.

In this situation they were under no uneasiness how they should live; but the common interest suffered, and too great an attention to self is the most destructive vice of republics. These republicans, therefore, could not endure to remain long at a distance from their country, notwithstanding their advantageous position. Their common labours were interrupted; provisions were wanting to the magazine; the family languished, and the young died of hunger. But what was to be done? Every time they attempted to pass the bridge, new comers blocked up the passage, and there were frequent, though not dangerous, falls. Directed by experience, these intrepid republicans resolved to let themselves drop, together with their burthens, not from the bridge, but from the inferior

part of the lizard, which almost touched the bottom of the vessel. When they had discovered this method they precipitated themselves in crowds, with their loads, and clambered up the sides of the vessel. They were then all again in motion, and there were no more obstacles, and no more embarrassment. Some of them, it is true, disturbed this order, but the greater part of them observed it with the utmost attention.

I could only collect a very small number of observations respecting the manners of these ants. This part requires in the observer much precision, as well as discernment, and the most delicate touch. The members of a particular society, united for the common interest, ought to exclude from their body every stranger who mixes amongst them, in order to share their riches, even by taking a part in their labours. The republican spirit of the ants seems, however, to deviate from this principle. What I remarked on this point, is as follows: Having several times transported some of these insects from one ant-hillock to another, or rather having cast them into the midst of the plunderers, their presence at first occasioned some disorder, but tranquillity was soon again restored. The stranger being received, and incorporated with the rest, immediately began to labour for the common interest, without being in the least disturbed. My ants, however, being of the smallest species, as I have already observed, I could not long follow these new citizens. As it is easy to confound them, I dare not advance any thing certain on the subject.

But what follows is still more difficult to be explained. Having maintained some of them, which I placed in the way of those that were at work, the first which arrived seemed to be considerably agitated, and ran up and down as if in a manner lost. Another soon came up; and in a little time, the rest were made acquainted with this circumstance; upon which, the

the whole multitude were thrown into disorder, and their labours were suspended. They ran in crowds to pay a visit to the lame ant. Some contenting themselves with examining it, passed on, and resumed their labour; others laid hold of it, and having dragged it along for some time, quitted it. At length, one of them seizing it, removed it from the crowd, and having conducted it to a distance from the ant-hillock, left it to itself. How many reflections might be made upon so singular a fact! but before this, how many things are there to be observed! The order which the ants follow in their labours, is still to be remarked. Every one knows that they generally form two distinct lines, especially when the ant-hill is at a distance from the place to which they go to plunder. One of these lines is formed by ants, who are going unloaded to their labour, and the other by those which return with burthens. This order, however, is never so exact but that it is often interrupted. The nearer

the ant-hill is to the spot where they are employed, the less order is observed. It is, indeed, much less necessary than on long journeys. Several of them also may be perceived running hither and thither, without seeming to have any particular object in view, and sometimes they approach other ants, who in appearance have nothing to do. The latter seem to be in great agitation, and return to their work. Are these wandering ants a kind of overseers to incite the indolent, and prevent them from being idle? But do these animals require any other incitement than their own instinct to discharge those functions for which they are destined by nature? Besides, in assigning intelligence to beings so remote from us, we ought to be extremely cautious, and to observe well before we hazard an assertion. But a fondness for the marvellous, often makes us give a chimerical intelligence to those small insects, which occupy one of the lowest links in the great chain of animals.

OBSERVATIONS ON THE CUSTOM AMONG THE ORIENTALS OF USING LIQUORS COOLED WITH ICE.

BY THE ABBE SESTINI.

AULUS Gellius, in the third chapter of his second book, speaking of the custom of drinking snow water, says, "Being in company with some others near Tivoli, in the hottest season of the year, a very zealous disciple of Aristotle, a man of great learning, who was one of the party, began to reprove us, in a very ferocious manner, for drinking snow water in large quantities. He quoted to us the authority of the most celebrated physicians of that time, and above all, the opinion of Aristotle, who, of all philosophers, was the best versed in the knowledge of nature. That great man, he said, affirmed, that snow water was extremely proper for tendering trees and every plant of

"the earth fruitful, but that to drink it, was pernicious to the stomach. It occasioned in the viscera, not only a fatal disposition towards disease, but it even might cause death. The peripatetic continually repeated this advice, which was dictated by prudence and a regard to our welfare. But seeing that we continued to drink ice water, he went to the library of Tivoli, which is close to the temple of Hercules, and which contained some excellent works. Having taken thence those of Aristotle, and brought them to us, he said, Since you will not believe me, listen to the wisest of men, and cease to hurt your health." Aristotle indeed, relates, that to drink snow water is exceedingly pernicious.

nicious. He adds, the water which is procured from ice is much more dangerous, and the reason he assigns is as follows: When water is frozen by the force of cold, an evaporation of the most subtle parts of the fluid must take place. As the lightest and most volatile are those which arise from the surface of the water, it follows, that nothing remains but the most solid, heavy, and unwholesome parts of that element.

It is well known that the ancient Romans were in summer accustomed to drink water cooled with ice, as is practised at present, particularly by the Sicilians and the Neapolitans. The Sicilians, indeed, are accustomed to cool their liquors with ice during the whole year, to drink sherbet, and to eat iced fruits. Martial speaks of the custom of drinking snow water in the 117th Epigram of his XIVth Book.

Non potare nivem, sed aquam potare rigentem
De nive, commenta est ingeniosa sitis.

The same poet says in another place, viz. in the 64th Epigram of his Vth Book, when he orders Callistus to go and fetch from his cellar, two sextants of Falernian wine, and Alcime to cool them with snow:

Sextantes, Calliste, duos infunde Falerni:
Tu semper æstivas, Alcime funde nives.

Sallust likewise mentions the same custom in his 78th epistle, where he says, *O infelicem ægrum! Quare? Quia non vino nivem diluit, quia non rigorem potationis suæ quam capaci scypho miscuit, renovat fracta insuper glacie.*

From all these authorities, it is evident that the custom of drinking snow water during summer, or water cooled with ice, was very common both among the Greeks and the Romans. The Turks have preserved this ancient custom; for they put a small quantity of snow into their li-

quors to cool them. These people procure their snow from mount Olympus, by the way of Bursa. It is all transported to the seraglio, and preserved in vast magazines, or ice-houses, for the use of the Grand Signior's court. When there is a great abundance of snow, it is sold to those who chuse to purchase it. This snow is never used by the Turks to cool wine, because they never drink any, except in secret; but they supply its place by different kinds of beverage, called sherbet; which is a mixture of the juice of different fruits with various perfumes, musk and rose water. These liquors, which are imitated in our coffee-houses, and known under the name of lemonade, gooseberry water, and verjuice, are of different colours. They are generally served up at the tables of the Turkish nobility towards the end of an entertainment, and in the houses of people of fortune, who wish to make some figure. I must remark, that these people are not accustomed to drink during the time they are at their meals, but, like the fowls, after they have done. They, however, are accustomed to put a bit of snow into their glass, in order, that by melting, it may cool it. There liquors are sold publicly either in the streets or shops.

Those who prepare them are among the Turks what the *lemonadiers* are in France, and the venders of *aqua cerata* are in Italy. The liquors which the Turks sell, are still more simple than ours, because they employ honey in them instead of sugar or syrups. Being extremely thirsty, and having had an opportunity of tasting some of these sherbets, I found them very agreeable, especially when I drank them in small quantities. I am, therefore, of opinion, that the remonstrances of the peripatetic, that disciple of Aristotle concerning whom I have spoken, would not in Turkey have been attended with success.

AN ESSAY ON DANCING. WITH AN ACCOUNT OF THE DANCES
PRACTISED BY SOME OF THE NATIONS OF ASIA, AFRICA, AND
AMERICA.

OF all amusements, there is none, perhaps, more innocent or more conducive to health than that of dancing. A passion for this exercise has prevailed in all ages, and among all nations, and it will undoubtedly exist as long as generations shall be renewed. Dancing is the most characteristic sign of joy. It was employed formerly in festivals, sacred ceremonies, and processions. This kind of dancing had no need to be subjected to the rules of art in order to inspire mirth; method and precision were entirely banished from it; and it consisted principally of capering and jumping. The performers clapped their hands, placed their bodies in various attitudes, shook their heads in the manner of harlequins, continually whirled round, and marched before a triumphal car, which was always followed by unhappy captives loaded with irons.

Dancing, therefore, was always the talisman of public joy; yet it has sometimes been employed to mark grief and mourning. Many nations have practised it in the most dismal ceremonies; but it then changed its character, and became grave and almost regular. It consisted of a long step, followed by a small jump, which brought the other foot to the position of the first, and prepared it to make the same step, which terminated in the same manner. The intention of this practice was to testify the sorrow which people felt for the loss of a parent or friend, and the assurance they had that the deceased was conducted to eternal felicity.

A custom of this kind exists still in some of the cantons of the kingdom of Pegu in Asia. When a great man dies, the people who offer up sacri-

fices burn the body, and enclose the ashes in urns, or rather in large close vessels, well-stopped, which they bury in the earth. Whilst the body is consuming, they throw upon it abundance of aloes, myrrh, benjamin, coral, incense, sandal, and other aromatic plants or trees; all this is done by the sound of flutes and trumpets. About midnight, twenty or thirty men, disguised as devils, go thrice round the funeral pile, jumping and capering for joy, as if to testify their satisfaction on account of the happiness and repose which they imagine the deceased enjoys. The widow alone weeps, sighs, and beats her breast incessantly. Fifteen days after, this woman invites all her husband's relations to a grand entertainment, which she gives them on the spot where her husband's body was burnt. She repairs thither, dressed out in her richest attire and most valuable jewels; and the relations make a deep ditch, in the form of a pit, which they fill with dry wood and perfumes. They then surround it with a hedge of reeds, and cover it up with silk cloth, in order that it may not appear open. When the entertainment is finished, several minstrels play upon their instruments around the pit, to which they set fire; the woman then, as if frantic, runs up, and begins to dance round it, while the flames issue from it on all sides, after which she recommends herself to the prayers of those who are disguised like devils, and wrapping herself up in the silk cloth, jumps alive into the midst of the flames. Her relations then throw wood, rosin, and pitch upon her, in order that these combustibles may sooner put an end to her existence*. The negroes of Ardra,

* We will not affirm that this custom is universally practised. We extracted it from a very curious work, written in the sixteenth century, the author of which only gives us the initials of his name. He relates another very singular custom of the inhabitants of Pegu. "They are," says he, "much addicted to women, and out of regard to them wear small bells of gold or silver suspended from the penis, in order that they may sound as they walk through the streets."

a kingdom of Africa on the coast of Guinea, in their anniversary festivals, as well as in their military expeditions, carry with them a stake or kind of pole, shaped like the letter S, and having at its upper extremity a flag waving, with which they make a number of fantastical motions. Their drums terminate in a point, and they beat them with a sort of cadence, whilst others with sticks strike small bells, the sound of which has the power of calling forth a thousand ridiculous gestures.

In every city there is a house to which the high priest sends women by turns, to learn certain exercises that require five or six months instruction. These exercises are singing and dancing, which consist of motions and difficult capers, intermixed with cries and howlings, in which a certain measure is observed. The feet and hands of the performers are loaded with instruments of copper or iron to encrease the noise, and this burden renders their agitations still more fatiguing. They never cease to dance till they fall down through weariness and weakness. The old mistresses then call a new band of scholars, who continue this diversion without paying much attention to the repose of those who live in the neighbourhood. These women have no other musical instruments than a small bell made of iron or copper, upon which they beat in cadence with two sticks having knobs at each end.

The Spanish negroes of the island of St. Domingo are remarkably fond of play, dancing, and strong liquors. They have above all so violent a passion for dancing, that few people are more addicted to that exercise. If their masters do not permit them to dance on the plantations to which they belong, they travel three or four leagues on Saturday night after quitting their labour, and go to some place where they may be allowed to enjoy their favourite amusement. That kind of dancing which they are fondest of, is called the *calenda*.

The Spaniards dance it also in some of their American settlements; it is so indecent that masters forbid it, but their slaves find great difficulty in complying with this prohibition.

The negroes of Congo have a kind of dance much more modest than the *calenda*, but less lively and merry. The dancers of both sexes form themselves into a ring, and without quitting their places, only raise up their feet, in order to bear the earth in a kind of cadence, holding their bodies half bent towards each other, whilst one of them relates some story, to which they all answer by a chorus, and the spectators by clapping their hands. The *Minas* negroes dance in a circle, continually turning round; those of the *Cape de Verd* islands, and of *Gambra*, have also dances which are peculiar to them; but there is none which pleases them so much as the *calenda*.

The negroes of America have a dance called the *batos*, which is a kind of challenge from one hamlet to another, and those who gain the victory celebrate it by a general dance to the sound of a drum, composed of the trunk of a tree covered with a piece of skin.

In the island of Hispaniola, a diversion, called to play at the *batos*, was formerly very common; this *batos* was a kind of ball made of some solid substance, but porous, and so light that if it was only suffered to fall, it rebounded, and rose higher than the point from which it had proceeded. The players jumping and capering, pushed it towards each other with their heads, thighs, elbows, and above all, their knees; he who gave it the last push, counted game, and the match consisted in a certain number of games agreed on. The women threw the *batos* with as much address as the men.

The negroes of the gold coast twice a year hold markets which have a great resemblance to our fairs; all the inhabitants of the country repair thither, for the time is so well regulated that they never fall upon

the same days, and they carry with them all the merchandize which they purchase from the Europeans along the coast, in order that they may be distributed into the interior parts of the country. In these numerous assemblies, the passion which the negroes have for dancing, is displayed in a peculiar manner. It is so general, especially among the women, that they no sooner hear the sound of an instrument, or even of the voice, than they quit their laborious exercises, and immediately begin to caper. It has been customary from time immemorial for the greater part of the inhabitants of a town or village to assemble every evening in the public square to dance, sing, and make merry for an hour before they go to bed. They then dress themselves in their best clothes; the women wear on their feet a great number of little bells, and the men have in their hands a kind of small fans, made of the end of a horse's or elephant's tail, very like the brushes of our painters, and gilt at both ends. The usual time of their meeting is sun set, and their musical instruments are trumpets, drums, and flutes, into which they breathe from the nostrils.

The men and women who are disposed for dancing, divide themselves into couples, one opposite to the other, as in our country dances; and afterwards forming a general

dance, they practise all kinds of capers, gestures, and ridiculous contortions. They advance towards each other, retreat, beat the earth with their feet, bow their heads as they pass, pronounce a few words, snap their fingers, and shake their fans. Their motions are sometimes lively, and sometimes slow; sometimes accompanied with a low voice, and sometimes with a loud cry. In short, this kind of dance is disorder, but not without method, since it is renewed with exact imitation; and as each is well acquainted with the sounds and attitudes suited to the character of each dance, these dances are varied according to time, place and circumstances.

Those which are performed in honour of idols are more grave and serious. There are also public dances appointed by the king, as those of *Abrambo*, a large city of the kingdom of *Fetu*, where for eight days successively a prodigious number of negroes of both sexes assemble. Each then is adorned in the most magnificent manner, in order to make a conspicuous figure at this solemnity.

The inhabitants of the island of Ceylon, who are generally called *Chingulais*, and who are subject to one sovereign, who has the title of king of *Candia*, go every year, like the negroes of the gold coast, to hunt the devil on the top of *Adam's Peak*,* and

* *Adam's Peak* is a mountain situated to the south of *Candia*, in the island of Ceylon, and supposed to be the highest in the country. It is two leagues in height, and its figure is that of a cone, or sugar loaf. Near its top there is a plain covered with trees, and intersected by rivulets. The natives think that, in order to be made pure, it is sufficient to wash in these streams; so much confidence have they in the sacredness which they ascribe to the place. After these preliminaries, pilgrims climb to the summit of the mountain by the help of strong iron chains, without which they could never reach it. There they find another round plain, two hundred paces in breadth, and in the middle of it, a deep lake of excellent water; from which proceed three of the most considerable rivers of the island. And there also is seen that famous flat stone which has the impression of a human foot twice as large as the natural size; and which the priests who receive offerings from the pilgrims pretend to have been made by Adam when he ascended to heaven.

The inhabitants consider it as a meritorious action to go and adore this impression, especially on the first day of the new year, which, according to their method of reckoning, falls in the month of March; and processions almost without number, of men, women, and children, may be then seen on the mountain. On its summit there is a temple or pagoda supported by priests, who have not failed to render the place

and to adore there the celebrated impression of a human foot, which is to be seen in a large stone. In returning from this ceremony, they perform certain dances, which are truly laughable and ridiculous.

Besides this epoch, which incites them to dancing, they go once every eight days to the king's palace, situated at *Digligi-Niur*, and forming themselves into two ranks, the women on one side, and the men on another, they advance, kneel down, retreat, and whirl round on one foot; after which, each man laying hold of a female, they continue running till they grow giddy, and fall down on the ground; the last, who remains in an upright position, and who, either by strength or the force of habit, has not been involved in the fall of the rest, is declared the best dancer, and carried home in triumph by the sound of an instrument formed of a hollow block of wood, filled with pieces of old iron, and covered with a skin. This drum being beat in a rude manner, the pieces of iron are agitated, and send forth sounds equally discordant and barbarous.

The negroes have a dance peculiar to their country, which they call *Folgal*, and it is almost always general. The *Kalfizoes* and the *Mestizoes** then mix with the negroes; and this assemblage of blacks, mulattoes, and whites, forms a confusion of colours which is not always agreeable to the eye. The *Folgal* consists of whirling round, cries, blows with the head and feet, ridiculous steps, and contortions, which they all endeavour to make in the best manner they can. The *Folgal* may be danced also by two, three,

or four persons. Their attitudes then become indecent, and they send forth loud shrill sounds, pronouncing the words *you, you! auni, auni!* snapping their fingers, and beating the earth with their feet.

The negroes of Gambia in Africa dance the *Folgal* to the sound of a whimsical instrument, which they call the *balaso*. It is a small box raised about a foot from the ground, and open below; on the upper side it has seven small wooden keys, ranged like those of an organ, to which are fixed the same number of strings or wires of the size of a goose quill, and about a foot in length, which is the whole breadth of the instrument; at the other extremity are two gourds suspended like two bottles, which receive and augment the sound. The musician, seated on the ground, opposite to the *balaso*, strikes the keys with two sticks about a foot in length, and having a round ball covered with cloth fixed to each end, in order to prevent the sound from being too sharp. Along his arms he has a few iron rings, to which are suspended others that support some still smaller, and several pieces of the same metal. The motion which this chain receives from the agitation of the arms, produces a kind of musical sound, which, added to that of the instrument, is reflected back from the gourds. The noise of this instrument is very loud, and it may be sometimes heard at the distance of a mile.

Among the *Foulis*, the *balaso* is composed of six pieces of very hard wood, an inch in breadth, and four or five lines in thickness. The longest is about eighteen inches, and the

place as celebrated as they could, by inventing a number of ridiculous tales, which they relate as miracles to those who visit them. Among other things, they say that the two other mountains close to this are lower, because they bend out of respect for *Adam's Peak*; and this is believed, for it is the property of superstition to make people give faith to whatever is most incredible.

* In the Dutch settlements, as at Batavia in the East Indies, those women are called *Kalfizoes* who are born in the country of a Dutch father, and a *Mestiza* mother; and the latter appellation is given to those who are the offspring of a Dutchman and an Indian woman. The *Kalfizoes* and *Mestizoes* are in general insupportable on account of their arrogance as well as their luxury, and the insatiable desire which they have for pleasure.

shortest seven or eight. They are ranged upon a small table, a foot in height, and to which they are fixed with leather thongs, wrapped round several small rods to keep the pieces of wood at equal distances. Calabashes of unequal sizes are suspended below; the largest under the strongest pieces of wood, and the rest in proportion. This instrument, the sound of which is far from being disagreeable, is played upon in the same manner as the dulcimer, with two sticks, the small ends of which are covered with leather to soften the sound.

The negroes of the kingdoms of *Benin*, *Oudobo*, *Agheluci*, *Ifago*, *Iabou*, &c. have a peculiar taste for dancing, in which they acquit themselves well; and their country dances are far superior to those of other countries, both in elegance and variety. Their steps are exact, regular, and even difficult. In a word, they employ a kind of method in them, and approach near, in this respect, to the Europeans.

Their musical instruments are large and small drums, which differ little from those of the gold coast. They have also small bells, upon which they beat with a certain precision, and calabashes filled with *bujis*,* which serve them as castanets. The mixture of these sounds is not destitute of harmony. They have also another instrument, which is composed of six or seven reeds extended, which they strike with a considerable degree of art, and accompany it with the voice whilst they are dancing.

The negroes of *Congo*, *Loango*, *Angola*, and *Benguela*, have at present no other amusements than singing and dancing; but they have certain times and seasons for their festivals; such as the determination of a law suit, a marriage, the birth of a child,

and promotion to any dignity. They then chant verses, and dance to the sound of an instrument, the form of which is very singular. In its shape, it resembles a lute: but the body of the instrument, that is to say, the part where the hole is cut, is composed of very thin leather. The strings are the hairs of an elephant's tail, or the threads of the palm tree, which are stretched from one end of the instrument to the other, and are fastened to several rings distributed in a certain order. From these rings are suspended small plates of iron, or silver, of different sizes and tones. By pinching the strings, the rings are agitated; these move the plates, and from all these sounds, there results a confused harmony, which is far from being disagreeable. Those who play upon these instruments manage them with much art.

But the *Moscogons* have a musical instrument much more agreeable and harmonious, the description of which is as follows: They take a thin piece of board, which they split, and bend in the form of a bow. From this they suspend fifteen long dry calabashes of different sizes, having each a very small hole in the top, and another in the bottom. The lower hole is half stopped up, and that above is covered with a small plate, very thin, placed at a little distance from the calabash. The player fixes to the two ends of the instrument a small cord, which passes round his neck in order to support it; and with two sticks, the small ends of which are covered with cloth, he beats on the plate, the sound of which is communicated to the calabashes, and forms a singular harmony, especially when several persons play together; for these negroes sometimes have small concerts, in which each takes a share merely by the ear;

* *Bujis*, or *cowries*, are small shells of a milk white colour fished up at the Maldivé Islands. There are two kinds of them, one large, and the other small, but the latter are most esteemed. The largest are the size of a walnut, and the smallest are not larger than a common pea. Both these kinds are used as money in great part of Africa to the south of Senegal, and even in some of the countries of the East Indies. In *Adra* and *Juida*, the *bujis* are employed both for money, and as ornaments.

but they observe proper time and measure.

Thus it appears that a passion for dancing is general, and this exercise has no occasion for method nor grandeur to make it interesting. It must be allowed that regularity and study render this art much more agreeable and sublime; but it is no less true that this taste seems to be innate amongst all nations; and that

dancing is the sign of the purest and sincerest joy. Whilst a skilful dancer in Europe studies to reduce his steps to a kind of symmetry, and regulate his attitudes, the inhabitant of Africa or America cuts capers, and makes a thousand contortions, which give pleasure, though they are destitute of method or precision. We shall leave our readers to determine which of them afford the greatest amusement.

A SHORT ACCOUNT OF HENRY JENKINS, WHO LIVED TO
THE GREAT AGE OF ONE HUNDRED AND SIXTY-NINE.

IN Hargrave's History of the castle, town, and Forest of Knareborough, we find the following account of that uncommon instance of longevity, Henry Jenkins:

Before we take leave of Fountain's Abbey, says the author, it may not be improper to mention Henry Jenkins, that remarkable instance of longevity, who was often at this Abbey during the residence of the last Abbot. Bishop Lyttleton communicated to the society of Antiquarians, December 11, 1766, a paper copied from an old household book of Sir Richard Graham, Baronet, of Norton Conyers, the writer of which says, that upon his going to live at Bolton, Jenkins was said to be about 150 years old, and he had often examined him in his sister's kitchen, where he came for alms, and found facts in chronicles agree with his account. He was then 162 or 163, said he was sent to Northallerton with a horse load of arrows for the battle of Floddenfield, which a bigger boy went forward with to the army under the Earl of Surrey, King Henry VIII. being at Tournay; and he believed himself then eleven or twelve years old. This was in 1513, and four or five people of the same parish, said to be 100, or near it, declared Jenkins to have been an old man ever since they knew him. He gave evidence in court to six score years, in a tithe cause, 1667, between the Vicar of Catterick and William and Peter

Mawbank, wherein he deposed, that the tithes of wool, lamb, &c. mentioned in the interrogations, were the vicar's, and had been paid, to his knowledge, 120 years and more. The writer was present at another cause between Mr. Hawes and Mr. Wastel, of Ellerton, where Jenkins gave evidence to 120. The Judge asking how he lived, he said by thatching and salmon fishing; that he was thatching a house when served with a subpoena in the cause, and would dub a hook with any man in Yorkshire. The writer went to see him at Ellerton upon Swale, and met him carrying a pitcher of water on his head; he told him he remembered the dissolution, and that great lamentation was made; that he had been butler to Lord Conyers of Hornby Castle, and that Marmaduke Brodelay, Lord Abbot of Fountains, did frequently visit his Lord, and drink a hearty glass with him; that his Lord often sent him to enquire how the Abbot did, who always sent for him to his lodgings, and after ceremonies, as he called it, passed, ordered him, besides wassail, a quarter of a yard of roast beef for his dinner (for that the monasteries did deliver their guests meat by measure) and a great black jack of strong drink. Jenkins could neither read nor write: He died December, 1670, at Ellerton on Swale, where a monument was erected to his memory in 1743, and an epitaph composed by Dr. Thomas Chapman,

Chapman, Master of Magdalen College, Cambridge.

Blush not marble

To rescue from oblivion

The memory of

HENRY JENKINS,

A person obscure in birth,

But of a life truly memorable;

For

He was enriched with the goods of

Nature,

If not of fortune;

And happy

In the duration,

If not the variety

Of his enjoyments:

And

Though the partial world

Despised and disregarded

His low and humble state,

The equal eye of Providence

Beheld and blessed it

With a Patriarch's health and length

Of days,

To teach mistaken man

These blessings are entailed on

Temperance,

A life of labour, and a mind at ease.

He lived to the amazing age of

169.

HISTORICAL ANECDOTE RESPECTING THE OFFICE OF SALT MEASURER IN FRANCE.

AFTER reading the history of the unfortunate House of Stuart, and perusing with grief an account of the numberless misfortunes which have rendered it so famous, few people know that one of its Kings was formerly obliged, in order to subsist, to accept in France the high office of *Salt Measurer*. The following is a proof of this assertion. In 1633, the celebrated Cardinal Richelieu, having occasion for money, like all those who preceded or followed him, created eleven offices of guards, comptrollers, and sworn measurers of salt, in the ports, harbours, and governments of Brouages, Oleron, the Isle of Rè, Marennes, and Rochelle, with an allowance of eight sous per measure, by way of salary, to those who held them. The fine to be paid to the King for these offices, was fixed at about 16,000*l.* sterling. This minister, who thought he did so much good to the Kings of France, and who did so much hurt to their subjects, foreseeing that this scheme would undoubtedly produce a considerable interest to the possessors of these offices, caused them to be purchased for him by Michael Malle, Prior of Roches, who enjoyed them till his death, and transmitted them to the heirs of that despotic minister.

The same want of money, continually renewed in a state agitated within and without, and in a court where the responsibility of ministers was not established, in 1650 caused these offices to be considerably augmented. New ones were created, under the greedy Mazarine; who, less great, less sanguinary, and less tyrannical, but more attached to money than his predecessor, yielded to the same temptation, and purchased them under another name.

Some of them he gave as a portion to his niece Anna-Maria-Martinosi, who at that time married the Prince of Conti; and the rest came into the hands of the Duke de Nevers, who purchased them of the prince; and after that period, he remained the sole proprietor of them. In 1690, the unfortunate James II. King of England, having returned from Ireland, without any hopes of recovering his throne, his relation, Louis XIV. become less generous in his old age, and poorer by his unsuccessful wars, plainly saw that this new dependant would be a new expence to the state. He therefore thought of providing for his maintenance in such a manner as might be least burthenome.

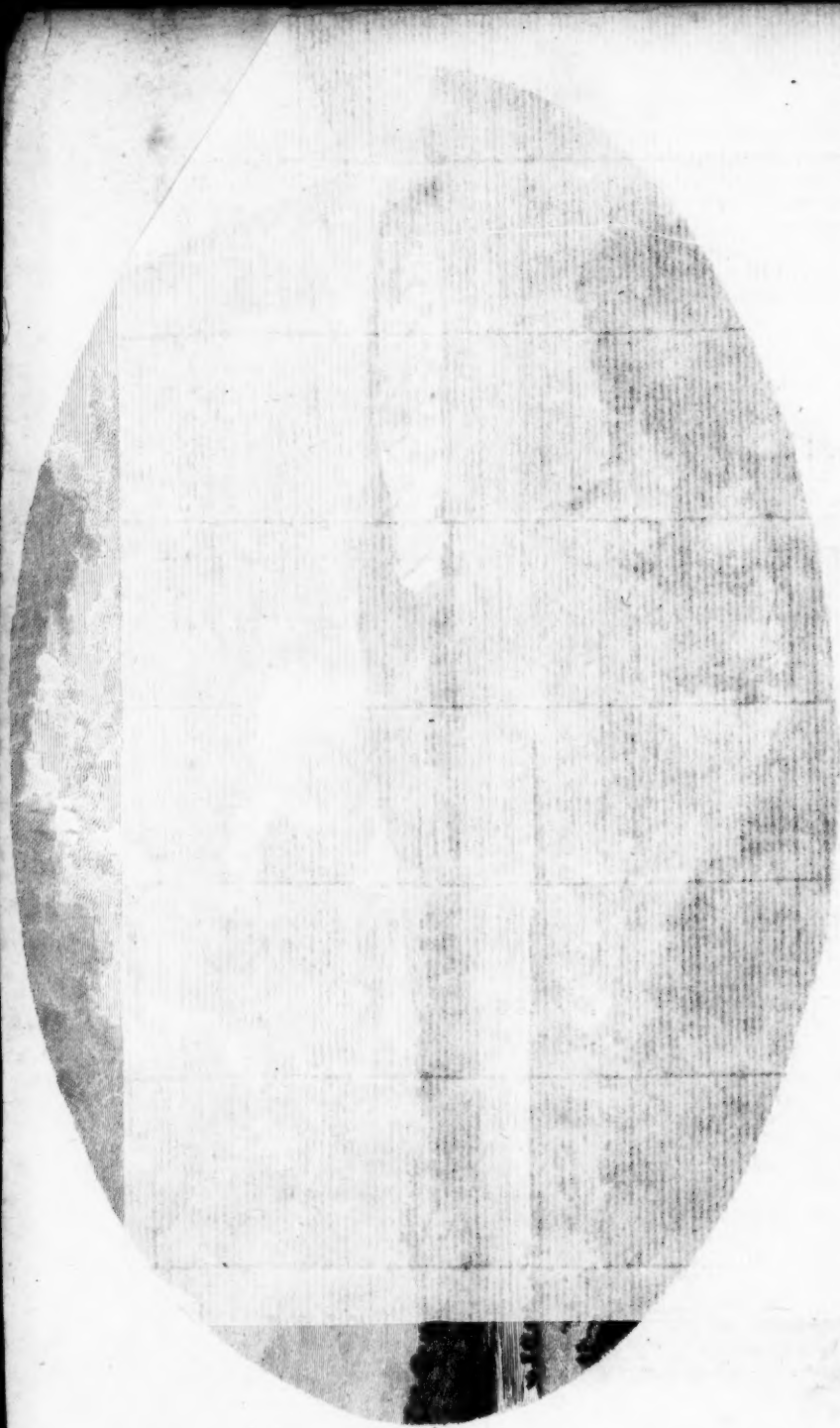
By



View of Sandown Bay, taken from under Shanklin Chine, Isle of Wight

Wm. Smith.

Published at the Art Union, 2, Finsbury St. London, W.C.



27 April 1891
The first of the season
at the station
at the station
at the station

By uniting different scattered parts, a fund was formed, almost sufficient for his support; and among other things, a new office of comptroller and sworn measurer of salt was created for him, which he enjoyed till his death. His son, the Chevalier de Saint George, possessed it after him; and it was not until he went to reside at Rome, that he resigned it, in favour of Count de Dombas, and the Countess of Inverness, who actually hold it at present. The revenue of this petty office is called in Saintonge the *Rights of the King of England.*

DESCRIPTION OF THE ISLE OF WIGHT.

[Continued.]

ON the morning of the second day, we again leave Newport, and passing through many little villages, we arrive at that of Shanklin.

Near it is the Chine, a range of cliffs rising to a great height above the sea, and cleft abruptly down the middle, forming a vast and profound dell. These cliffs are covered with wood, and from the top on one side is a steep winding path to the shore. At about half way is the hut or cottage of a fisherman, placed in what may be considered as a delightfully romantic spot, if visited in the midst of a fine summer day; but as an habitation to be dwelt in, when the storms of a dark winter night shall assail it, one can hardly conceive a situation more gloomy and terrific. That it should ever have been made choice of is singular; but now that its inhabitants are become habituated to the place, their continuance on it is by no means so.

"Dear is that shed to which their soul conforms,
And dear that hill which lifts them to the storms;
For as a child whom scaring sounds molest,
Clings close and closer to the mother's breast,
So the loud whirlwind and the torrent's roar
But bind them to their native mountains more."

Under the cliff is a fine view of Sandown bay. From Shanklin through Bonchurch, the road will be found extremely rugged. The face of the country almost to Steephill is rock,

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which rises on every side in the rudest forms imaginable. To the right of the road is a considerable ascent, in some parts perpendicular, and on the left hand is a precipice. Cottages are dotted about in the most whimsical situations, the doors of some opening almost immediately upon the roofs of others. The ocean, to the eye an immeasurable expanse, is constantly in view, and by reason of the descent being so sudden, appears to be nearer than it really is. This road, from Shanklin to Steephill, is called Underway; and those who prefer it to the upper road, are amply compensated for a little additional trouble the unevenness of the path may occasion them, by the singular and striking scenery which it affords.

We arrive at length at Steephill, where a neat public house offers, seated at an immense height above the sea, and in full view of it. Hard by is a small, but convenient house, called the Cottage, built by the late Hans Stanley, Esq. when Governor of the Isle of Wight. It is now the property of the Hon. Mr. Tollemache. Strangers are readily admitted to a sight of it. Having taken some refreshment, we may, while our horses are baiting, walk through the grounds of the cottage to the romantic village of St. Lawrence, a straggling hamlet extending near a mile along a very high shore. The little parish in which it is situated is every where secluded from the adjacent country by a range of rocky cliffs, except at the entrance to the west, and

and where an excessive deep road is cut through them. Nearly at the western extremity also is the church, the smallest in the island, perhaps in the world. A more humble temple cannot well be imagined. Returning to our little inn by the same path, we immediately begin to ascend the immense hill, which gives name to the place, and having attained its summit, we ride for some time across the Downs. We soon come in sight of Appuldurcombe Park, the seat of Sir Richard Worsley. The house is a stately one, built of free stone, and the ornamental parts are of Portland stone. The apartments are very commodious, and it is fitted up and furnished in a superior style of elegance. It is placed in the middle of the park, which is well stocked with deer, and the woods, particularly the

oaks and the beeches, are remarkably well grown. The situation of Appuldurcombe House being low, the prospects from it are confined to the grounds about it, but the eminences with which it is almost surrounded command very grand views. We pass through the village of Godshill, whose church, standing on the top of a steep hill, is a good object. From hence to Newport is about six miles; the road, though it offers not any object for particular attention, is a constant succession of the sweetest scenes which a highly cultivated, well wooded, and richly pastured country can afford. Instead of the grand features of Nature, which the former part of our ride presents, every thing here is truly pastoral.

[*To be continued.*]

ON THE COMMERCE OF THE EUROPEAN NATIONS WITH THE OTTOMAN EMPIRE.

BY MR. CHENIER.

INDUSTRY, trade, and navigation form the riches of those nations, which, on account of their maritime situation and active genius, are called commercial; and it is in the pre-eminence of these resources, that the real and political strength of the empires of Europe consists; because, that which carries commerce and navigation to the greatest extent, must soon or late acquire the greatest power. Ambition, which has prevailed among nations in all ages, has been the first-fruit of commerce; and notwithstanding the utility of the latter, it may have been attended with disadvantages. It has contributed to polish and soften the manners of mankind; and Europe is in part indebted to it for the perfection of its knowledge. Constantly employed in increasing the number of our enjoyments, and supplying the mutual wants of society, it has brought together the extremities of the earth, and rendered the riches of it common to all its inhabitants; but such has been

the order of Providence. In every thing there is a mixture of good and evil; commerce, which has softened the manners, has served also to corrupt them; it encourages luxury, and nourishes pride, by always giving birth to new wants. It has spread the flames of war throughout the whole world; it has deprived Africa of a part of its inhabitants, and has sacrificed to a ferocious avidity, and whims become necessary, a multitude of generations; whose reason and humanity have at length claimed their rights. We see it made use of as a pretence for fraud, hatred, and rivalry among nations; and it promotes the dishonesty and robbery of some pirates, whose avarice it excited instead of being suppressed by the forbearance of the other states of Europe. After having carried the spirit of conquest and tyranny into every quarter of the globe, it has almost legitimated that unjust ambition which deprives neighbouring people of those gifts which nature or fortune has bestowed

Mistress of the coasts of Asia, Europe, and Africa, the Ottoman empire is very favourably situated for commerce. It contains a number of safe harbours; it abounds with productions of every kind useful for life, manufactures and navigation; and this source of riches will, perhaps, make it become a prey to the efforts of envy, avarice, or ambition.

The Ottomans are acquainted only with a very confined kind of commerce. They transport the superfluity of their productions from one province to another by sea, and very often in European bottoms. These articles are the rice, coffee, dates, sugar, hemp, and drugs of Egypt; the oils, olives, and soap of the island of Candia, Mytelene and the Morea; the corn and dried fruits, which abound in every part of the empire, and the salt fish, butter, tallow, honey, wax, wool, and hides of the borders of the Black Sea. Turkey receives by Bussorah, Damascus, and Aleppo, as well as by the Red Sea, diamonds, pearls, and Indian perfumes; but, above all, muslins, shawls, and stuffs, of which it consumes a considerable quantity. The Greek and Armenian subjects, tributary to the empire, more active than the Turks, and better calculated for every mechanical kind of application, have established at Constantinople, Bursa, Scios, in Syria, and in Egypt, an infinite number of manufactories for cotton cloths, silk stuffs, brocades, common and rich velvets, with gold

Stavros

The smallness of taxes in the Ottoman empire, the stability of its laws, the respect which the people entertain for their usages, and their uniformity in observing them, the abundance and moderate price of provisions, which are as much owing to the vigilance of administration as to the fertility of the soil, promote the progress of manufactures and of internal commerce. Foreign trade enjoys the same advantages under the protection of treaties.

The principal powers of Europe have at present treaties of friendship with the Ottoman empire, formed either for the convenience of commerce, and in order to enjoy a share in the navigation of the Mediterranean, or through motives of policy, which are founded on the interest of nations, and their mutual suspicion and rivalry. The need which Europe has of the productions of Turkey seems to have rendered it almost tributary to the Ottoman empire; the gold ducats of Holland, Germany, and Venice, the pistres of Spain, and the crowns of the empire abound there; and in commerce all these pass as readily as the money of the country. This encrease of specie revives circulation, which is never proportionable to the riches of a state where individuals heap up their money, and do not turn it to the best account. It appears at the same time, that whatever advantages Europe may derive from its exchange with the Ottoman empire, the balance of trade is in favour of the latter.

It must, however, be observed, that this money, arising from the trade carried on by the Europeans with the Ottoman empire, is never accumulated there; for Turkey, in order to have muslins and other articles, sends a greater quantity to India, where the caprices of luxury will insensibly swallow up all the gold and silver of Europe.

Russia, before the peace of Kainardjik, had no maritime commerce with the Ottoman empire; distant as

Y J 2

it is from the Baltic, this country can have no direct intercourse with that part of the North. Constantinople receives through Moldavia, and thence by land, or by the Danube and the Black Sea, a quantity of furs, which are consumed in the capital, or the rest of the empire. The Russians likewise import from the provinces near the Volga, salt fish, caviar, and coarse cloth, and the returns for these articles are made in money, or the productions of the Levant.

After the peace of Kainardjik in 1774, Russia, mistress of the mouth of the Boristhenes, and at perfect liberty to navigate the Black Sea, caused the city of Cherson to be built, which it was desirous of making a free port; and this laid a foundation for a more extensive commerce between the two empires; but there were many obstacles to be overcome in accomplishing these plans; and they were scarcely brought to any consistence when the war began again in 1787. Whatever may be the event, it is certain, that this extremity of Europe will not be susceptible of an extensive commerce, but in proportion as it becomes civilized. A closer communication between the Black Sea and the Eastern part of Europe, and between the same sea and the centre of Asia, by its vicinity to the Caspian sea, may one day render it easier for Europe to carry on trade in these countries; but this revolution appears to be very remote, and Russia will never attend to it till she acquires a greater ascendancy in Europe.

Poland, though bordering on the Ottoman empire, carries on no commerce with it; but the neighbouring provinces exchange their provisions and productions with one another. The Greeks of Moldavia and Wallachia, by that route, bring stuffs from the Levant, and transport cotton cloth, wax, and various other effects to Leipsick, Frankfort, and several fairs of Germany; and in exchange carry back the rich stuffs of Lyons, and the cloths of Nervièrs, in the principality of Liege, which they sell

at Constantinople, where they are called Libisca, because they come from Leipsick.

Germany has no regular trade with the Ottoman empire. It however sends to Constantinople, by the Danube and the Black Sea, a quantity of glass ware, lustres, and Bohemian crystal, porcelain, mercery goods, and articles of cutlery. In the spring time, a number of Austrians may be seen carrying on their shoulders as far as Constantinople large cages filled with canary birds, from the sale of which they derive great profit. The frontiers of the two empires exchange their provisions with each other, and it is to be wished that this trade, which is alone calculated to unite the nations by a reciprocity of interests, were never interrupted.

The Emperor's subjects carry on some maritime trade also in Turkey, under the Imperial flag, by the port of Trieste. They carry thither crystal, planks, and other commodities, as well as dollars or crowns, and bring back cottons, wool, silk, coffee, rice, &c. This commerce might be greatly extended, did government encourage it; but in general Tirol cannot furnish articles for a large trade.

The kingdom of Naples, though at peace with the Ottoman empire, has neither productions nor manufactures proper for keeping up a commerce with that country. It sends from Messina to the Levant light mohairs and silk-stuffs, but in small quantities; and these objects are not susceptible of encrease, on account of the manufactories of the same kind which the Greeks have established at Scios, and which they are every day bringing to perfection.

The republic of Venice carries on a very considerable commerce with Turkey in cloth for cloaks, brocade and silk damasks, sattins, paper, plate-glass, lustres, cabinet-work, mercery goods, glass-ware, and a few drugs. The Venetians import from the Levant cotton, wool, silk, ox-hides, tobacco, rice, and coffee. They have establishments at Constantinople, Smyrna;

Smyrna, Salonica, Aleppo, Cyprus, and Egypt; and they employ in the Levant trade from fifteen to eighteen vessels from three hundred to six hundred tons burthen.

The republic of Ragusa, tributary to the Ottoman empire, carries on no commerce of itself. The care which it bestows on navigation forms all its riches and industry, and it employs its vessels in transporting to the Mediterranean, and even to the ocean, the productions of other countries.

Sweden, Denmark, and Prussia have treaties of friendship with the Grand Signior; and though some vessels belonging to the two northern powers may be seen in the Turkish ports, they carry on no direct trade with the Ottoman empire, and their connection is founded upon other objects.

Spain, which for many years has been at peace with the Ottoman empire, can supply it directly with cochineal, and other American productions; as also with some woollen and silk manufactures; but as labour is always slow and dear in Spain, in proportion to the variations in the price of provisions, that nation cannot easily compete with others who have already established a trade in Turkey, if they only give themselves the least trouble to preserve it.

Holland, England, and France, are the only powers which for a long time have kept up an extensive and regular trade with the Ottoman empire. Holland carries thither cloth, silk, abundance of spices, dying woods, arms, toys, mercery goods, tea, and drugs, and brings back cotton, some fine silks, goats hair, common cotton cloths, galls, dried fruits, carpets, and boxwood. The Dutch have establishments at Constantinople, Smyrna, and Aleppo; and they send annually to the

Levant twelve or fifteen ships, from four to six hundred tons burthen.

England carries on a more extensive trade with Turkey than Holland, and it has almost the same number of establishments in that empire; but they can be formed only by individuals who have separate funds, according to the regulations of the Levant Company. The English export to Turkey, but in less quantity than formerly, shaloons, the sale of which has considerably increased, in proportion as the people of Languedoc have neglected the fabrication of cloth. They send also a few silks, some dying woods, cabinet work, mirrors, watches, chrysal, toys, lead, tin, and tea. In return, they import cottons, silks, goats hair, wool, and some carpets. This trade employs in the Mediterranean from eighteen to twenty ships, of three or four hundred tons burden. Notwithstanding the foresight of the English, their trade in Turkey is exposed to restraints, which neither the stability of their deliberations, nor their respect for their laws, has permitted them to remedy. There is no lazaretto in England, and that the health of the people may not be endangered, vessels are obliged to perform quarantine before they can come into port; on the other hand, their vessels which arrive from the Levant, cannot go and perform quarantine at Leghorn or Marseilles, without formally infringing a bill of navigation, which forbids English ships, under pain of confiscation, to carry directly to England raw materials, and other productions, brought from the states of the Grand Signior. The precision of this law, and the rigor with which it is enforced, often fetter the English trade in Turkey; since, on the least suspicion of the plague, vessels are obliged to land their cargoes.

LETTER FROM THOMAS BRET, LL.D. TO WILLIAM WARREN, LL.D. CONTAINING AN ACCOUNT OF RICHARD PLANTAGENET, A NATURAL SON OF KING RICHARD III.

IN our last number we gave some anecdotes respecting Richard Plantagenet, which we extracted from a work published in France; but as we have every reason to believe them to be erroneous, we shall here subjoin the same story, as we find it in *Peck's Desiderata Curiosa*, in a letter from Dr. Bret to Dr. Warren, which is as follows.

Now for the story of Richard Plantagenet. In the year m,ccc,xx. (I have forgot the particular day, only remember it was about Michaelmas) I waited on the late Lord Henneage earl of Winchelsea at Eastwell House, and found him sitting with the register book of the parish of Eastwell lying open before him. He told me, that he had been looking there to see who of his own family were mentioned in it. But, says he, I have a curiosity here to shew you. And then shewed me (and I immediately transcribed it into my almanack) "Rychard Plantagenet was buried the 22. daye of Desember, *anno ut supra. Ex registro de Eastwell, sub anno 1550.*" This is all the register mentions of him; so that we cannot say, whether he was buried in the church or churchyard; nor is there now any other memorial of him, except the tradition in the family, and some little marks of the place where his house stood. The story, my lord told me, was thus.

When Sir Thomas Moyle built that house (that is Eastwell Place) he observed his chief bricklayer,

whenever he left off work, retired with a book. Sir Thomas had a curiosity to know, what book the man read; but was some time before he could discover it: he still putting the book up if any one came toward him. However, at last, Sir Thomas surprized him, and snatched the book from him; and looking into it, found it to be Latin. Hereupon he examined him, and finding he pretty well understood that language, he enquired how he came by his learning. Hereupon the man told him, as he had been a good master to him, he would venture to trust him with a secret he had never before revealed to any one. He then informed him.†

That he was boarded with a Latin schoolmaster, without knowing who his parents were, till he was fifteen or sixteen years old; only a gentleman (who took occasion to acquaint him he was no relation to him) came once a quarter, and paid for his board, and took care to see that he wanted nothing. And one day, this gentleman took him and carried him to a fine, great house, where he passed through several stately rooms, in one of which he left him; bidding him stay there.

Then a man finely drest, with a star and garter, came to him; asked him some questions; talked kindly to him; and gave him some money.‡ Then the forementioned gentleman returned, and conducted him back to his school.§

* Mr. Peck says, that he saw another account, the most material differences of which he gives in a note, as follows; "The knight, once coming into his room, while he lay asleep, with his hand on the table, he saw a book lying by him."

† "I was," said he, "brought up at my nurse's house (whom I took for my mother) till I was seven years old. Then a gentleman, whom I did not know, took me from thence, and carried me to a private school in Leicestershire."

‡ "Who examined me narrowly, and felt my limbs and joints, and gave me ten pieces of gold, viz. crown gold, which was the current money then, and worth ten shillings a piece."

§ "About a year after, he sent for me again, looked very kindly on me, gave me the same sum."

Some time after the same gentleman came to him again, with a horse and proper accoutrements, and told him, he must take a journey with him into the country. They went into Leicestershire, and came to Bosworth Field; and he was carried to King Richard III. tent. The King embraced him, and told him he was his son. But, child, says he, to morrow I must fight for my crown. And, assure your self, if I lose that, I will lose my life too: but I hope to preserve both. Do you stand in such a place (directing him to a particular place) where you may see the battle, out of danger. And, when I have gained the victory, come to me; and I will then own you to be mine, and take care of you. But, if I should be so unfortunate as to lose the battle, then shift as well as you can, and take care to let nobody know that I am your father; for no mercy will be shewed to any one so [nearly] related to me. Then the king gave him a purse of gold, and dismissed him*.

He followed the king's directions. And, when he saw the battle was lost and the king killed, he hasted to London; sold his horse, and fine cloaths; and, the better to conceal himself from all suspicion of being son to a king, and that he might have means to live by his honest labour, he put himself apprentice to a bricklayer†. But, having a competent skill in the Latin tongue, he was unwilling to lose it; and having an inclination also to reading, and no delight in the conversation of those

he was obliged to work with, he generally spent all the time he had to spare in reading by himself.

Sir Thomas said, you are now old, and almost past your labour; I will give you the running of my kitchen as long as you live. He answered, Sir, you have a numerous family; I have been used, to live retired; give me leave to build a house of one room for myself in such a field, and there, with your good leave, I will live and die; and, if you have any work that I can do for you, I shall be ready to serve you. Sir Thomas granted his request, he built his house, and there continued to his death.

I suppose (though my lord did not mention it) that he went to eat in the family, and then retired to his hut. My lord said, that there was no park at that time; but, when the park was made, that house was taken into it, and continued standing, till his [my lord's] father pulled it down. But, said my lord, I would have as soon pulled down this house: meaning Eastwell Place.

I have been computing the age of this Richard Plantagenet when he died, and find it to be about eighty-one. For Richard III. was killed Aug. 23, M,CCCC,LXXXV, which (subtracted from M,D,L,) there remains LXXV. To which add xvi, (for the age of Richard Plantagenet at that time) and it makes LXXXI.—But, though he lived to that age, he could scarce enjoy his retirement in his little house above two or three years, or a little more. For I find, by Philpot,

* "He asked me, whether we heard any news at our school! I said the news was, that the Earl of Richmond was landed, and marched against K. Richard. He said he was on the king's side, and a friend to Richard. Then he gave me twelve hundred of the same pieces; and said, if K. Richard gets the better in the contest, you may then come to court, and you shall be provided for. But if he is worsted or killed, take this money, and go to London, and provide for yourself as well as you can."

† "After the battle was over, I set out accordingly for London. And, just as I came into Leicester, I saw a dead body brought to town upon an horse. And, upon looking stedfastly upon it, I found it to be my father. I then went forward to town. And (my genius leading me to architecture) as I was looking on a fine house which was building there, one of the workmen employed me about something, and finding me very handy, took me to his house, and taught me the trade which now occupies me."

that:

That Sir Richard Moyle did not purchase the estate of Eastwell 'till about the year M,D,XLIII, or IV. We may therefore reasonably suppose, that, upon his building a new house on his purchase, he could not come to live in it till M,D,XLVI, and that his workmen were continued to build the walls about his gardens, and other conveniencies off from the house. And, till he came to live in the house he could not [well] have [an] opportunity of observing how Richard Plantagenet retired with his book. So that it was, probably, towards the latter end of

the year MDXLVI. when Richard and Sir Thomas had the forementioned dialogue together. Consequently Richard could not build his house, and have it dry enough for him to live in, 'till the year M,D,XLVII.—So that he must be lxxvij or lxxviii years of age before he had his writ of ease. I shall be glad to hear from you whenever it suits your conveniency, and am,

Dear brother Will,
Your most humble servant,
THO. BRETT.

Spring Grove, Sept. 1. 1733.

EXACT COPY OF AN INSCRIPTION ON A ROMAN STONE, FOUND NEAR LEICESTER.

IMR. CAES.
DIV TRAIAN PARTH F D I
TRAIAN HADRIAN AVG
PO T M COS I H V RAT ES

The Explanation.

THE Emperor Caesar, of Divine Trajan, the Parthian, son of Trajan Hadrian Augustus, Chief Priest, in

his first consulship, made this road to Leicester. CXXIII.

Another Explanation.

THE Emperor Caesar, the divine Trajan, the Parthian, and the son of the divine Trajan, Hadrian Augustus, (the Chief Priest) being consul, the people of Leicester made this road.

MISCELLANEOUS ANECDOTES.

THE young prince of Joinville, having kept up a correspondence with the Spaniards, who were at that time enemies of France, Henry IV. was informed of it. This excellent prince, excusing the criminal on account of his youth, sent for the Duke and Dukes of Guise; and telling them what their son had done, said, "Behold the real prodigal; what a number of pretty follies he has committed; but, as he is young and inexperienced, I forgive him; on condition that both of you give him a good lecture."

John Basilowitz, or Ivan IV. Great Duke of Muscovy, was so cruel and ferocious a prince, that he ordered the hat of an Italian ambassador to be nailed to his head, because he had presumed to be covered before him. The ambassador of the Queen of Eng-

land, however, was bold enough to put on his hat in his presence: upon which Basilowitz asked him, if he knew how he had treated an ambassador for the like behaviour. "No," replied the intrepid Englishman; "but I am sent hither by Queen Elizabeth; and, if any insult is offered to her minister, she has spirit enough to resent it." "What a brave man!" exclaimed the Czar; "which of you," added he, to his courtiers, "would have acted and spoken in this manner to support my honor and interests?"

Cornelio Musso, Bishop of Bileto, who assisted at the Council of Trent, after having heard a sermon, could recite the whole of it; and even so fluently, that one would have said that he was the author of it.

REVIEW OF NEW PUBLICATIONS.

FOREIGN.

APOLOGIE DU JEUNE. *An Apology for Fasting.* Geneva.

FROM the title of this work one would be apt to take it for a treatise concerning a certain point in the Catholic religion. It is, however, only an answer to the usual declamations against fasting, and the author proves, that instead of injuring the health, it is on the contrary one of the surest means to prevent diseases, and to make people enjoy long life. To convince us of the truth of this, he compares one hundred and fifty-two hermits or bishops who led a solitary life, with the same number of academicians, half of the academy of sciences and half of that of the belles-lettres. On the one side their ages amounted to 11589, and on the other to only 10511; from which he concludes that fasting even to excess would prolong the lives of men of letters more than seven years. It is therefore to men of letters in particular that he addresses his reflections, and it may be easily seen that the person who speaks to them is a physician. But will his precepts be listened to? This we dare not promise. Cornaro was contented with recommending sobriety. It is pretended here, that this word does not express enough, that one must fast in order to attain to old age, and what is singular, the author seems to prove it. It is beyond a doubt, that the greater part of the Academicians, whom the author compares with these hermits, were very sober men, and it is to be presumed that they were sober in more respects than one. The ages, however, of the seventy-six of the Academy of Sciences, make only nineteen years more than those

of the same number of the Academy of Belles-lettres, so that the mean term of life has been the same, within three months, for each individual; from which, the author infers, that what really prolongs life, is neither any particular manner of studying, nor even what we are pleased to call *regimen* and *sobriety*, but only the austere fasting of hermits.* "It is only among hermits," says he, "that I have found those results which are wanting among the men of letters and philosophers of our time: fewer deaths at every period of life, more people surviving, and more who have attained to a great age."

He is not contented with shewing the truth of his assertion, by comparing every ten years the number of those who have died on both sides; but he confirms it by a short survey of all nature. He asks us if there are two trees, one planted in a valley, and another, the sap of which is saved by being placed on the side of a hill, which of them will grow longest. He exhibits the voluptuous rich man, sitting at a table loaded with a profusion of dainties, and the savage, always in action; a bird in its cage, or the animal that lives with us, and the bird or animal that enjoys freedom in the open air, obliged, like the savage, to be in continual motion to procure its food, which nature has dispersed throughout almost immense space, and asks on which side health, strength and long life will be found.—The answer is easy, but he is afraid that people will not readily comprehend the reason. He presents us with a man just recovered from a disease, who is almost exhausted by regimen, sweating, and repeated evacuations, and asks what man in health has the

* The author recommends the greatest caution in passing from the ordinary regimen to that which is to be substituted for it, and wishes it to be still more severe than that prescribed by Cornaro.

same appetite, digests so well, sleeps so soundly, or discharges every function of life with the same facility. This is a proof, then, adds he, that to live like the hermits, and to have a dry body, destitute of juices, is the true state of man; and consequently, that the regimen of a hermit, labor, watching, austerities, and virtue, is the regimen of the sage.

What the author adds in a postscript, is of the utmost importance to be known. He observes, that it is allowed by all physicians, that a child seldom dies when at the breast of its mother, and he is convinced on the contrary, by searching the obituary registers of the place where he resides, that from birth to the age of one, the number of deaths is not only more considerable than in old age, but even greater than in the space of twenty-five years at any other age; a prodigious mortality, which, he says, ought to appear astonishing, especially when we are told, that a child at its birth has more life, or less delicacy in all its parts, than before it was born. What then can be the cause of such a mortality, the most dreadful that can engage the attention of medicine and of governments? He finds only one, which is, that at the breast of its mother, the child is nourished by nature, and is afterwards under the care of our reason, and because when it is born, we will not permit it to be nourished like other animals, upon the milk of its mother only. We do not suffer it to consult need, and its own instinct, and we feed it by force, like a fowl that we are desirous of fattening, without considering that this fowl, which is not taken at its birth, or subjected to this torture, but at an age when the solids have acquired more force, even were it not destined to die, would perish by the excessive fatness which we give it.

We may, without hesitation, say, that of all the author's reflections, this is the most interesting, for the matter in consideration is not seven

or eight years more or less in the duration of life, but the whole life itself. Let us, however, add that the case, with respect to this truth, will be the same as with regard to our best laws: it will be forgot the next day after it is known, or rather, it will scarcely be known by any one, if it is not preserved and diffused abroad by authority.

Such is the principal thesis of the author, and from which he deduces consequences, several of which appear to be highly worthy the attention of physicians, and even of men of letters. That which struck us most is, that a man on the return, or a man past the age of fifty, at least, with our regimen, does not generally die of that disease, which seems to be the cause of his dissolution, but because *he is wore out, and because the principle of motion is destroyed*; in a word, because it was necessary for him to die, while his distemper, to speak in the manner of the author, is only like a kind of mask; so that natural death is as common as we believe it to be rare.

What physicians ought also carefully to consider is, a kind of apoplexy, which at a certain age, or in certain stages of some diseases, attacks the stomach, according to our author, merely by the weight of the food with which it is loaded, as would happen to the brain by the pressure of the finger on that part. The consequence, which every one may comprehend, is that at this age, or in these circumstances, the life will be in danger if any nourishment is used but liquids; and in general the author thinks, that old men have much less to fear, even from a little excess in wine or in liquors, than from the slightest intemperance in eating. We may instance, says he, drunkards who have attained to a great age, but never a glutton.

This work is divided into two parts. The second contains not only an enumeration of hermits and academicians, whom he has compared with

with the number of years each lived, but he has added to each article, an account of the manner in which they lived. We scarcely find among the academicians, but one physician, Mr. Merin, who nearly imitated the regimen of the hermits; all the rest deviated more or less from it, and some of them very far. It appears that these deviations induced the author to give men of letters some advice, not only respecting the care which they ought to take of their health, in proportion above all as years come upon them, but likewise respecting the choice of their studies, the manner of studying, the value they ought to set upon study, on the necessity of interrupting it, on the advantage of pursuing some other occupation at the same time, on the respect that ought to be paid to letters, the necessity of honoring them by our manners, consequently of recalling amongst us the ancient moral philosophy, to unite a little more than is generally done knowledge and the practice of common duties, to reduce all these pleasures to the exercise of one's duty; and in a word, as the author says, to unbend the mind by the heart. This passage, which, perhaps, is a little obscure, especially if one does not consult the errata, appears to be written with animation, and to be the production of a man of sense. To conclude, this small treatise is at least very curious, and the author was right in saying, that an article of this kind was wanting in our modern philosophy.

LETTRES DE MDE. LA PRINCESSE DE GONZAGUE, &c. *Letters written by the Princess of Gonzagua to her Friends, during the Course of a Tour through Italy, in 1779, and the following Years.* 2 Vol. 12mo. Paris.

THESE letters have not been long published, yet it is probable, that a new edition of them would have appeared, had not the present

turbulent situation of affairs in France, and the magnitude of the objects which engage the minds of the public, diverted their attention from works calculated to make a conspicuous figure, and to please in the moments of confidence, tranquillity and peace.

This is not one of those tedious and dull publications, in which we see at every page the traveller pulling out his memorandum book and his pencil, to make minute remarks, and transcribe dates and old inscriptions, whilst he collects all the accounts and observations scattered throughout different books, sold in every city, in order to serve as a guide to strangers; nor is it a work in which the author continually endeavors to make an ostentatious display of his erudition and philosophy, or where, conceited with his own importance, he entertains the reader with his visits, his fatigue, the honors he receives, the bad suppers he makes, &c. We must not even consider these letters as a regular work; they were merely sent by the post to a friend, and not originally intended for publication. We must, therefore, expect to meet with some marks of negligence in them; sometimes unexpected transitions, trifles of no importance, and all those faults which are generally found in a correspondence never intended for the public eye.

These letters, however, are the production of a lady, who is both young, and a woman of sensibility; who seems to be acquainted in an eminent degree with the art of painting whatever she sees, and who gives to every thing that she says, a certain grace that must undoubtedly be the gift of Nature.

The Princess of Gonzagua appears always the same in the midst of those embarrassments and fatigues, which are inseparable from travelling; and she shews less attention to describe objects in a minute manner, than to represent the sensations which they excited in her mind. The manners and

and customs of the countries which she visited, are always exhibited in an interesting manner, and with an accuracy that cannot fail to strike the most careless reader. It appears that she does not enjoy that happiness of which she has shewn herself so worthy, but in the midst of trouble, disappointments and persecution, she retains the utmost calmness and composure, and announces no other passion than a passion for letters.

Her first letter is dated from Genoa.

We pursued our route, says she, which was by a very steep road, and arrived at Savone, where we were stopped by stormy weather. Whilst we were waiting till the tempest should cease, I visited the different churches, the greater part of which are beautiful and handsomely ornamented. In one of them I saw a painting, which in that place gave me a very good idea of the genius of the modern Italians. It represents the most ancient part of the history of the world, you may easily guess that I mean that of Adam and of Eve. They are in that delightful garden in which they were placed after the creation, with every thing that seduced them; the tree, whose beauty with its fruit tempted Eve, and the serpent that deceived her under the most persuasive and enticing form. They are, doubtless, still in a state of innocence, for they appear without any dress, which was not invented until they had sinned. *Innocence* is very well in a church, but upon this occasion it would have been better had they been painted as they appeared after the fall, for this would have been much more decent. The emblem of the Italians is Pleasure by the side of Superstition.

As we are on the subject of superstition, says the amiable authoress, one of those monks, who are found no where but in Italy, for here, this kind of trade is not incompatible with gallantry, having learned, that I wished for a harpichord to amuse myself, until the storm should be dissipated, came to offer me the use of his. As he appeared to be a pleasant man, I conversed some time with him. The following is a specimen of his gallantry. "Father," said I, "will you be so obliging as to tell me whether there is any society in this country?"—"Very little," replied he, "for there is a scarcity of men, which has reduced the ladies to the necessity of taking us for their cicibecos. The bishop murmurs on this account, and he has even employed his authority in order to pre-

vent us from frequenting their company, but it is all in vain, for the ladies must be served."—"You serve one also, without doubt," added I—"Is she pretty?" "She is," rejoined he, "*la piu bella del paese*." At this moment there happened a loud clap of thunder; my monk made the sign of the cross, drew from his pocket a small bell, and presenting it to me, said, "*penda signora principessa e non abbia paura e benedetta*." I accepted it, and replied, "Reverend father, relics in Italy drive away thunder, but confess that they have not the power of preserving the fair sex from certain weaknesses, nor that of rendering you less gallant." This little adventure amused me much, and gave me reason to think that the monks here are only the comedians of religion; but it must be confessed that they are very indifferent actors.

We are much embarrassed with regard to the choice of extracts from this work, for we find so many, that would justify the character which we have given of these letters: we shall therefore, select a few as chance directs.

Speaking of a painting of Corregio, which represents the Virgin with the infant Jesus, and Mary Magdalene, the authoress says,

The painter has expressed, in a sublime manner, in the face of the virgin, complacency, maternal tenderness, and that celestial tranquillity which arises from happiness without alloy. The child has the air of a young deity; we behold in his eyes the dawning of the god-head, and he sports with the hair of the Magdalene, who prostrated, supports, with her beautiful hand, the foot of the heavenly child, which she is about to kiss. What a number of graces in that beautiful sinner! When we look at her, we forget all her weaknesses, and by her tranquillity, so natural, one would say that she is sure of salvation. Near the Virgin is an angel, who looking attentively at the Magdalene, presents a book to Jesus. This look displays such divine tenderness, as induces one to think that the painter studied in the heavens the art of representing the celestial passions. I shall not say any thing of another small angel, which is near the Magdalene, holding in its hand a box of perfumes; nor of St. Jerome, with a lion at his feet, whose severe air forms a contrast with that pretty celestial world, and which, without doubt is there only as the *claro-obscur* of the painting.

Let

Let us now follow our authorefs to the church of the Redeemer at Venice.

Behold a miracle of art, says she. Who can believe that regularity, symmetry, and proportion in the arrangement of stones, could move and change the situation of the soul? The other day, on entering the church of the Redeemer, a wonderful edifice, erected by Palladio, I was violently agitated, and my whole soul was affected with a melancholy sensation. All of a sudden, a strange calmness got possession of me; the tranquillity which I admired in the whole building, insensibly diffused itself into my soul; and I was quite astonished to find myself such as one ought to be in a sacred place. The fine arts make more devotees than the priests; and I plainly perceive that the Italian artists have been the great apostles of religion.

The reader must not imagine that this affecting sensibility, which seems to belong peculiarly to the fair sex, deprives the authorefs of that energy which elevates the soul, and gives it courage to think of, and attempt great things. All our declaimers, and even orators, would not speak better, and with more energy of the amphitheatre of ancient Rome.

The amphitheatre, says she, still shews that it was made to afford entertainment to the masters of the world.—Entertainment—what entertainment? Spectacles of cruelty—of the ferocity of men—and of human nature in mourning. The actors were frantic wretches, the spectators tygers, and both the one and the other, madmen, who took ferocity for courage. The sight alone of such spectacles among people less barbarous, would have been a real punishment to criminals. I am far from being an enthusiastic admirer of the courage of the Romans. A people who delighted in scenes of blood and death, are, in my opinion, a cruel people. These exhibitions, the pomp of haughty courage, were calculated only to form assassins and executioners, and to perpetuate the race of them. Courage indeed, has disappeared, and the assassins are still in the streets of Rome.

We shall conclude our extracts from this work with the description which the authorefs gives of the walk at Paris, called the Elysian fields.

In the Elysian fields, one really believes oneself to be in the abode of the happy shades. The composure and tranquillity inspired by this place, appear to be calculated rather for pure souls than for a frivolous and corrupted people. It is a delightful grove, formed both by nature and art, and intersected by a number of alleys, the trees bordering, which rise into a gentle arch without touching each other. A faint light penetrates through this separation, and the verdure retains all its splendour. It is interspersed with grass plats, where one walks on the green turf, without noise, and without raising up dust.

Every evening the ladies appear here, dressed in white, for now we wear no other colour. When they have lost their innocence, they wish at least to have an air of candour. They are sensible that the simple and modest graces have a charm which subdues even the most corrupted and insensible men. Thus does refinement of coquetry bring us back to the simplicity of nature. When I saw them walking along, dressed in robes of white gauze, which were agitated by the zephyrs, I thought I perceived in them the restless shades of their destiny. They had not that calmness, which is produced by the enjoyment of real happiness, and the tranquillity inspired by this peaceful spot. Restless and agitated, they seemed by their looks to wish for, or regret something.

MEMOIRE FISICHE, &c. *Memoirs on Natural History and Philosophy, dedicated to his Eminence Cardinal Vittorio Gaetan Colta, Archbishop of Turin, &c. &c. Turin, 1789.*

THESE Memoirs are in number five. The first treats of an insect, called *cerambix odoratus*, from its exhaling a smell like that of the rose. The author, the Abbé Vassali, professor of philosophy in the college of Tortona, after giving an account of the different species, known to Geoffroy, Linnæus, Scopoli, Fabricio, de Geer, and Læke, each of which has its distinguishing characteristics, without finding one exactly like that which he collected in the territories of Turin and Tortona, describes it to be of a deep azure colour inclining to black, with a light tincture of green, which however he did not observe in them all. It is about twelve

or fifteen lines in length, and three lines and a half in breadth.

These insects, which have the antennæ extremely long, always frequent willows, and attack the under bark, upon which they feed. They begin to appear about the middle of June, and disappear in September or October.

The author afterwards examines with much attention the history of their generation, and the circumstances attending their life. He gives also the manner of extracting a spirit from them which retains their odor, and may be applied to various purposes. The Abbè Vassalli, supported by experience, conjectures that it will destroy moths, and preserve clothes from the attacks of these insects.

In the second Memoir, the Abbè Vassalli describes three Aurora Borealis, which he observed on the 13th of July, and the 6th and 13th of October, 1787; and he explains their principal phenomena, after having given an exact account of the state of the atmosphere on these days, according to the barometer and thermometer. The Abbè relates likewise in this Memoir, the manner in which he brought to perfection the electrometer of Mr. de Saussure.

This learned Memoir is followed by an account of the effects produced by the lightning which fell on the 9th of July on the steeple of the parish church of Forio. In this relation, we easily perceive the great discernment of the author, and with what care and exactness he examined every minute circumstance attending the thunder, without being uneasy respecting those dangers, which might have alarmed any other philosopher less courageous than the Abbè Vassalli. The explanation which he gives of the two great phenomena that he observed, is ingenious, and agreeable to the true theory. One consisted of a globe of fire which appeared in the middle of the church, at the moment when the clap of thunder was heard; the other was the fall of

the lightning during a heavy shower which continued for half an hour.

As it has been always observed, that *cæteris paribus* every time bodies are struck with lightning, they putrify much sooner than those which are not touched, our author proves, by experiments made on the raw flesh of oxen and rats, on flesh mixed with herbs, and on wine, the influence which electricity has in causing putrification, of which he gives us a clear theory, by demonstrating how the electric fluid deprives bodies of their fixed and phlogisticated air, and how the heat insinuates itself into them, in which he seems to adopt the system of Crawford.

The Abbè Vassalli terminates these Memoirs, by relating several beautiful experiments which he made on that natural and internal electricity, which is peculiar to some animals, as mice and cats, from which he draws the following conclusion:

"I entertain no doubt, that by continuing to make the same experiments on other animals as I proposed, when circumstances would permit, that we should find the same virtue in them, and that by combining the knowledge of each with their electric power, we should discover the reason of various properties, which for want of proper knowledge, we ascribe to instinct; without enquiring how that instinct is modified in the various individuals of the same species, and in the same individuals according to different circumstances. However, to obtain it, a number of experiments must be made in the natural electricity of animals, and for this reason, I wish, that whilst every body is engaged in examining the effects of artificial electricity, in almost all natural bodies, some, abandoning artificial electricity, would apply themselves to researches respecting that of animals."

In pointing out in a succinct manner, the objects of these memoirs, we have not attempted to make any extracts from them, as they consist of obser-

observations and experiments which it would be necessary to copy in a very extensive manner, in order to give our readers a just notion of the manner in which the Abbè Vassalli has treated them.

DIE FOLGEN TUGENE UND DES LASTERS, &c. *The Consequences of Virtue and Vice, or Moral Principles rendered applicable to the Heart, by Mr. d'Ekarthausen. Munich. 1789. Octavo.*

"IT is to you, ye few, says the author, in his introduction, who think it necessary to reflect from time to time upon your actions, and to consider the consequences of good and evil—it is to you, that I devote the following observations.—My intention is only to shew you, that no action in the life of man is buried in darkness; each is attended with certain consequences, the good produce good, and the evil produce bad; what time they may happen is of little importance, sometimes it is sooner, sometimes later; he whose eye is open upon his own life, and that of others, will easily be convinced of the truth of these propositions; history itself will justify my maxims. Evil causes the ruin of states as well as of individuals. These revolutions, which we at present behold with astonishment, are only the consequences of actions performed long ago. Let this maxim be well imprinted in your minds, that good is the consequence of truth, and evil that of lying and deceit; the Deity has arranged every thing in such a manner, that every event of our lives recalls him to our remembrance.—The bad consequence of lying ought to teach us to cultivate truth, and convince us that the latter only can produce good; thus ought man to correct the errors he has committed, and return to wisdom. He ought to do so, but, alas!—there are few who become wise either by their own errors or those of others. Whole ages, perhaps, will pass away before man

learn to see his own good, and that every thing but truth must perish; history shews us, how several states have aggrandised themselves and acquired perfection, by keeping near to the light of truth, and how they have fallen by removing from it; but notwithstanding the multitude of these events in the life of man, many of them still persist in their obstinacy not to know truth, and they will never know it but by degrees, for the most valuable part, which detaches itself by fermentation, is always the least; and what has a greater resemblance to this world than a mass in fermentation? Happy is he who has extricated himself from the dirt, or who is employed in doing it. The small spark of the divinity which is found concealed in the soul, brings him nearer to the grand destination of man, &c."

Mr. d'Ekarthausen does not write for the learned; he is a popular author, and consequently ought to be judged as such. It is, doubtless, difficult to write well, when one writes as much as Mr. d'Ekarthausen has done; and the author, who in a year, publishes six or seven volumes, necessarily exposes himself to the danger of becoming often insipid, of copying others, or of repeating what has been before said, in the same manner, as abundance hurts fruits which derive their strength and juice from only one tree, and of which the greater part can never ripen, because they fall before the proper time. However, we firmly believe, and the present reflections, founded upon moral principles, shew that it is from the natural goodness of his heart, and motives of a noble emulation, that the author endeavors to render his brethren and fellow-citizens better and wiser than they are. We are convinced, that Mr. d'Ekarthausen has done much good by his works, the success attending which, is a more flattering mark of his merit than all the praises of journalists. We only wish, that his diction had been purer, and his style more correct.

In

In the introduction, the author gives a short account of the general notions entertained of the education of man, and of knowledge, wisdom, the love of God, and the elevation of his thoughts towards the Creator; of the capital crimes which cause the misfortunes of mankind, pride, ambition, and haughtiness. The want of a knowledge of oneself, is the first cause of pride; he who knows himself, and knows mankind, will never be proud. Pride is the sign of folly and stupidity; it is a ridiculous passion; then follow the character of a proud man, narrations, consequences of pride and haughtiness in Hibernia. This narration contains different remarks, one of which we shall transcribe.

"I was at great pains to make myself perfectly acquainted with the manner of thinking of our modern ladies. I always judged of them too favorably. I rightly imagined, that they might be somewhat sensual, and that they might have very little sentiment; but to be so sensual, and so destitute of sentiment as the greater part of them are, surpasses all that can be imagined. Poor youth! how much you are to be lamented.—You, who are endowed with judgement, trust not to these dazzling features. They are beautiful statues, what pity that they have not souls. If you wish to love, let it be in idea, and then at least you will not be deceived."

After an account of Louis-le-Barbu, follows Charlotte, a real story. We shall here also transcribe a remark of the author, which deserves some consideration. He expresses himself in the following manner:

"I do not know whether I am altogether in the right, but my heart continually tells me, that the education which young women receive in convents, is not proper for them.—

How can man, formed for social life, learn to know the value of it from beings, who after having retired from society, shut themselves up within four walls? How can young women become acquainted with the duties of wives, amidst these fanatical beings, who have extinguished in their bosoms that noble inclination of becoming mothers? Without any experience of the dangers of life, children are here conducted from error to error, and from prejudice to prejudice. Instead of being taught to set reasonable bounds to their passions, it is required that they should suppress them in their breasts entirely, and this treatment, which is altogether contrary to the laws of nature, is often attended with the most fatal and serious consequences. The passions resemble gunpowder, which is not dangerous to him who knows its use and effects. When unconfined, it does little hurt, even when it catches fire; but the more it is compressed, the more its strength encreases, and the more its explosion is to be dreaded. The case is the same with regard to the heart of man. The greatest want of a tender heart is love, and the heart of a young girl in a convent is never prepared to sustain that first shock of the passions." After these narratives, we have characteristic portraits drawn from life, Mirimo, Turpin, Eugenius, Brandford, the Triumph of Constancy, Honest Stephen, Peter Parmer, an anecdote, which serves to prove this maxim, that nothing remains unrewarded; the Consequences of Happiness, Abzahel, an Arabian story, and Azemir.

These are the contents of this volume, the style of which is clear and often animated; the author's remarks are for the most part striking, and drawn from practical observations of the present time and manners.

BRITISH PUBLICATIONS.

OF LONDON. By THOMAS PEN-
NANT, Esq.

[Concluded.]

ACCORDING to our promise, we shall lay before our readers a few more extracts from this curious and entertaining volume, which differs from most other works on antiquities, in being neither dry nor tedious.

One of the ancient playhouses of the metropolis, the name of which was Paris-garden, stood in the borough, near the water, on Bank-side.

Ben. Johnson is reproached by one Decker, an envious critic, with his ill success on the stage, and in particular with having performed the part of Zuliman, at Paris-garden. It seems to have been much frequented on Sundays. This profanation was at length fully punished, by the dire accident which, heaven-directed, befel the spectators in 1582, when the scaffolding suddenly fell, and multitudes of people were killed or miserably maimed. The omen seems to have been accepted, for, in the next century, the manor of Paris-garden was erected into a parish, and a church founded, under the name of Christ's. This calamity seems to have been predicted by one Crowley, a poet, of the reign of Henry VIII. who likewise informs us, that in this place were exhibited bear-baitings, as well as dramatical entertainments, and upon Sundays, as they are to this time at the *Combat des Animaux*, at Paris.

What folly is this to keep, with danger,
A great massive dog, and fowle ugly bear;
And to this end, to see them two fight,
With terrible tearings, a ful ouglie fight.
And methinkes those men are most fools
of al,

Whose store of money is but very smal,
And yet every Sunday they will surely
spend
One peny or two, the Bearwards living to
mend.

At Paris Garden each Sunday a man shall
not fail

To find two or three hundred for the Bear-
wards vale.

One halspeny a piece they use for to give,

Aaa

When some have not more in their purses,
I believe.

Wel, at the last day their conscience will
declare,

That the poor ought to have al that they
may spare.

If you therefore give to see a bear fight,
Besure God his curse upon you will light.

Near this place also were a bear-
garden, and the British *circus* for
baiting bulls, a *brutal amusement*,
which the vulgar in this country seem
always to have taken great de-
light in.

Bear-baiting made one of the amuse-
ments of the romantic age of queen Eli-
zabeth; for there was still left a strong
tincture of those of the savage and warlike
period. It was introduced among the
princely pleasures of Kenilworth, in
1575, where the drolle author of the ac-
count introduces the bear and dogs, de-
ciding their antient grudge *per duellum*.
"Well, Syr," says he, "the beaz wear
brought forth intoo court, the dogs
set too them, too argu the points even
face to face, they had leard counsell
also both parts; what may they be
counted parciall that are retaine but
a to fyde, I ween: No wery seers both
ton and tother eager in argument: if
the dog in pleadyng woould pluk the
bear by the throte, the bear with trauers
woould claw him again by the skaip,
confels & a list; but a voyd a could not
that waz bound too the bar: and hiz
counsell tollid him that it could bee too
him no pollicey in pleading. Therefore
thus with fendng & proowing, with
plucking & tugging, skratting & byting,
by plain tooth & nayll, a to side & too-
ther, such espes of blood & leather
waz thear between them, az a moonthe
licking I ween wyl not recouer, and
yet remain az far oout az euer they
wear. It waz a sport vry plezant
of theez beaz: to see the bear with
hiz pink nyez leering after hiz enmie.
approch, the nimblenes & wayt of the
dog too take hiz advantage, and the
fors & experiens of the bear agayn to
avoyd the assaults: if he wear bitten in
one place, hoow he woould pynch in an
oother too: get free: that if he wear
taken once, then what shyft with byting,
with clawyng, with roring, tolling &
tumbling, he woould work to wynde
himself

"himself from them; and when he was
"lose, to shake his ears twyfe or thryfe
"with the blud and the flaver about his
"fiznamy was a matter of a goodly re-
"leaf."

This was an amusement for persons of the first rank; our great princess Elizabeth thought proper to cause the French ambassadors to be carried to this theatre, to divert them with these bloody spectacles.†

The *public stews*, permitted and openly avowed by government, under certain laws and regulations, were not far from these scenes of cruel pastime.

They were farmed out. Even a lord mayor, the great Sir William Walworth, did not disdain to own them; and he rented them to the *Froes*, i. e. the bawds of Flanders. Among other regulations, no steward was to admit married women; nor, like pious Calvinists in Holland, to this present day, were they to keep open their houses on Sundays; nor were they to admit any woman who had on them the perilous infirmity of burning, &c. &c.‡ These infamous houses were suppressed in the reign of Henry VIII. The presence of these establishments was to prevent the debauching the wives and daughters of the citizens, so that all who had not the gift of continence might have places to repair to. Perhaps, in days when thousands were tied up by vows of celibacy, these haunts might have been necessary; for neither cowl nor cope had virtue sufficient to annihilate the strongest of human passions. Old Latimer complains bitterly, that the offence was not taken away with the suppression of the houses. "One thing I must here," says the zealous preacher, "desire you to reforme, my lords; you have put down the *stewes*. But, I pray you, whow is the matter amended. What avayleth that you have but changed the place, and not taken the wh—do—me away. "—There is now more wh—do—me in London than ever there was on the Banckes."

The signs were not hung out, but painted against the walls. I cannot but smile at one: the *Cardinal's Hat*. I will not give into scandal so far as to suppose that this house was peculiarly protected by any coeval member of the sacred college. Neither would I by any means insinuate that the bishops of Winchester and Rochester, or the abbots of Waverley or of St. Augustine's, in Canterbury, or of Bat-

tel, or of Hyde, or the prior of Lewes, had here their temporary residences for them or their trains, for the sake of these conveniences, in that period of cruel and unnatural restriction.

The following passage may serve to give some idea of the rapid increase of the buildings in the metropolis, since the commencement of the present century.

In 1716, Hanover-square, and Cavendish-square, were unbuilt: but their names appear in the plans of London of 1720. Oxford-street, from Princes-street eastward as far as High-street St. Giles's, was almost unbuilt on the north side. I remember there a deep hollow road, and full of sloughs: there was here and there a ragged house, the lurking-place of cut-throats: inasmuch that I never was taken that way by night, in my hackney-coach, to a worthy uncle's, who gave me lodgings at his house in George-street, but I went in dread the whole way. The fourth side was built as far as Swallow-street. Soho-square was begun in the time of Charles II. The duke of Monmouth lived in the center house, facing the statue. Originally the square was called, in honor of him, Monmouth-square; and afterwards changed to that of King-square. I have a tradition, that, on his death, the admirers of that unfortunate man changed it to Soho, being the word of the day at the field of Sedgemoor. The house was purchased by the late lord Bateman, and left by the present lord to the Comte de Guérchy, the French ambassador. After which it was leased on building leases. The name of the unfortunate duke is still preserved in Monmouth-street.

The Devil Tavern, near Temple-bar, was so called from its sign of St. Dunstan seizing the evil spirit by the nose with a pair of tongs. Ben Johnson has immortalised it by his *Leges Convivales*, which he wrote for the regulation of a club of wits held here in a room he dedicated to *Apollo*, over the chimney piece of which they are preserved. The tavern was in his days kept by *Simon Wadloe*, whom, in a copy of verses over the door of the *Apollo*, he dignified with the title of *King of Skinners*.

* Princely pleasures of Kenilworth, 22.

† Strype's Annals, i. 191.

‡ Stow's Survaie, 771.

§ Third sermon preached before King Edward, p. 48.

The ground upon which Ely-place, in Holborn, now stands was formerly occupied by *Ely-House*, the residence of the Bishops of Ely.

John de Kirkby, who died bishop of Ely in 1290, laid the foundation of this palace, by bequeathing several messuages in this place; others were purchased by his successor William de Luda: at length the whole, consisted of twenty, some say forty acres, was inclosed in a wall. Holinshed has recorded the excellency of the strawberries cultivated in the garden by Bishop Morton. He informs us that Richard duke of Gloucester (afterwards Richard III.) at the council held in the Tower, on the morning he put Hastings to death, requested a dish of them from the bishop. Mr. Grose has given us two representations of the buildings and chapel. Here was a most venerable hall, seventy-four feet long, lighted with six gothic windows; and all the furniture suited the hospitality of the times: this room the serjeants at law frequently borrowed to hold their seats in, on account of its size. In the year 1531, eleven gentlemen, who had just been honored with the coif, gave a grand feast here five days successively. On the first, the king and his queen, Catherine of Arragon, graced them with their presence. For quantity of provisions it resembled a coronation feast: the *minutiae* are not given; but the following particular of part will suffice to shew its greatness, as well as the wonderful scarcity of money in those days, evinced by the smallness of the prices compared to those of the present days:

	l.	s.	d.
Brought to the slaughter-house			
twenty four beeves, each	1	6	8
One carcase of an ox from the			
shambles	1	4	0
One hundred fat muttons, each	0	2	10
Fifty-one great veales, at	0	4	8
Thirty-four porkes, at	0	3	3
Ninety-one pigs, at	0	0	6
Capons of Greece, of one poul-			
ter (for he had three) ten do-			
zens, at (a piece)	0	1	8
Capons of Kent, nine dozen and			
six, at	0	1	0
Cocks of grose, seaven dozen			
and nine, at	0	0	8
Cocks course xlii dozen, at 8d.			
and 3d. a piece			
Pullets, the best 2½d. each.			
Other pullets	0	0	2
Pigeons 37 dozen, each dozen	0	0	2
Swans xlii dozen			
Larks 340 dozen, each dozen	0	0	5
	A 222		

Smithfield is celebrated on many accounts; at present, for being a great market for cattle of all kinds, and for being the place where Bartholomew fair is held, which was long a season of great festivity. Theatrical performances, by the better sort of actors, were performed here, and it was once frequented by a great deal of good company, but becoming the resort of the debauched of all denominations, certain regulations were made, which spoiled the mirth, but produced the decency required.

For a long series of reigns, Smithfield was the field of gallant tilts and tournaments; and also the spot on which accusations were decided by duel, derived from the *Kamp-fight* ordeal of the Saxons. Here, in 1374, the doating hero Edward III. in his sixty-second year, infatuated by the charms of Alice Pierce, placed her by his side in a magnificent car, and, styling her the Lady of the Sun, conducted her to the lists, followed by a train of knights, each leading by the bridle a beautiful palfrey, mounted by a gay damsel: and for seven days together exhibited the most splendid jousts in indulgence of his disgraceful passion.

His grandson, Richard II. in the same place held a tournament equally magnificent. "There issued out of the Towre of London," says the admiring Froissart, "first threecore couriers apparelled for the jules, and on every one a squyer of honoure riding a folt pace. Than issued out threecore ladies of honoure mounted on fayre palfreyes, and every lady led a knight by a cheyne of sylver, which knights were apparelled to joust." I refer to my author for the rest of the relation of this splendid spectacle; certainly there was a magnificence and spirit of gallantry in the dissipation of those early times, which cherished a warlike and generous spirit in the nobility and gentry of the land. Something like is now arising, in the brilliant societies of archers in most parts of Britain, which, it is to be hoped, will at least share the hours consumed in the enervated pleasures of music; or the dangerous waste of time in the hours dedicated to cards.

I will not trespass on my readers patience any more on this subject, than just to mention one instance of duel. It was when the unfortunate Armourer entered into the lists, on account of a false accusation of treason, brought against him by his apprentice, in the reign of Henry VI.

The

* Stow, book III. † Froissart, tom IV. ch. xxi, Lord Berner's translation II. p. 202.

The friends of the defendant had so plied him with liquor, that he fell an easy conquest to his accuser. Shakspear has worked this piece of history into a scene, in the second part of Henry VI. but has made the poor armourer confess his treasons in his dying moments; for in the time in which this custom prevailed, it never was even suspected but that guilt must have been the portion of the vanquished. Let me add, that when people of rank fought with sword and lance, Plebeian combatants were only allowed a pole, armed with a heavy sand bag, with which they were to decide their guilt or innocence.

In Smithfield was also held our *Autos de Fé*; but, to the credit of our English monarchs, none were ever known to attend the ceremony. Even Philip II. of Spain never honored any, of the many which were celebrated by permission of his gentle queen, with his presence, notwithstanding he could behold the roasting of his own subjects with infinite self-applause, and *sang-froid*. The stone marks the spot, in this area, on which those cruel exhibitions were executed. Here our martyr Latimer preached patience to friar Forest, agonizing under the torture of a slow fire, for denying the king's supremacy: and to this place our martyr Cranmer compelled the amiable Edward, by forcing his reluctant hand to the warrant, to send Joan Bocher, a silly woman, to the stake. Yet Latimer never thought of his own conduct in his last moments; nor did Cranmer thrust his hand into the fire for a real crime, but for one which was venial through the frailty of human nature.

The last person who suffered at the stake in England was Bartholomew Legatt, who was burnt here in 1611, as a blasphemous heretic, according to the sentence pronounced by John King, bishop of London. The bishop consigned him to the secular arm of our monarch James, who took care to give to the sentence full effect*. This place, as well as Tyburn, was called the Elms, and used for the execution of malefactors even before the year 1219. In the year 1530, there was a most severe and singular punishment inflicted here on one John Roope, a cook, who had poisoned seventeen persons of the bishop of Rochester's family, two of whom died. By a retrospective law, he was sentenced to be boiled to death, which was done accordingly. In 1541, Margaret Davie, a young woman, suffered in the same place and manner, for the same species of crime. In Smithfield the arch-rebel Wat Tyler met with, in 1381, the reward of his treason and insolence. The youthful king, no longer able to bear his brutality, ordered him to be arrested; when the gallant Walworth, lord mayor of London, struck him off his horse, and the attendants of the monarch quickly put him to death.

Speaking of the breweries in this country, the author says,

It is not in my power to trace the progress of this important article of trade. Let me only say, that it is now a national concern: for the duty on malt, from July 5, 1785, to the same day 1786, produced a million and half of money,† to

* See part iv. of the history of the first fourteen years of King James.

† Vast quantities of our beer or porter are sent abroad; I do not know the sum, but the following extract from a newspaper will shew the greatness of our breweries.

The following is a list of the chief porter brewers of London, and the barrels of strong beer they have brewed, from Midsummer 1786, to Midsummer 1787. And we make no doubt but it will give our readers much pleasure, to find such a capital article of trade solely confined to England; and the more so, as a large quantity of the porter makes a considerable part of our exports.

	Barrels.		Barrels.
Whitbread, Samuel	150,280	Dickenson, Joseph	23,659
Calvert, Felix	131,043	Hare, Richard	23,251
Thrale, Hester	105,559	Allen, Thomas	23,013
Read, W. (Trueman's)	95,302	Rickinson, Rivers	18,640
Calvert, John	91,150	Pearce, Richard	16,901
Hammond, Peter	90,852	Coker, Thomas	16,744
Goodwin, Henry	66,398	Proctor, Thomas	16,584
Phillips, John	54,197	Newberry, William	16,517
Meux, Richard	49,651	Hodgson, George	16,384
Wiggins, Matthew	40,741	Bullock, Robert	16,272
Fallet, Thomas	40,279	Clarke, Edward	9,855
Dawson, Ann	39,400		
Jordan, Thomas	24,193		
		Total of Barrels	1,176,856

the support of the state, from a liquor which invigorates the bodies of its willing subjects, to defend the blessings they enjoy; while that from the Stygian gin enervates and incapacitates. One of these Chevaliers de Malte (as an impertinent Frenchman styled a most respectable gentleman* of the trade) has, within one year, contributed not less than fifty thousand pounds to his own share. The fight of a great London brewhouse exhibits a magnificence unspeakable. The vessels evince the extent of the trade. Mr. Meux, of Liquor-pond-street, Gray's-inn-lane, can shew twenty-four tons; containing in all, thirty-five thousand barrels; one alone holds four thousand five hundred barrels of wholesome liquor; which enables the London porter-drinkers to undergo tasks that ten gin-drinkers would sink under.

In giving an account of Merchant Taylor's Hall, Mr. Pennant takes an opportunity of paying a compliment to the Taylors, by enumerating several of that profession who have distinguished themselves both by letters and arms.

Let me enumerate, says he, the men of valour and of literature, who have practised the original profession of this company. Sir John Hawkwood, usually styled Joannes Acutus, from the sharpness of his sword, or his needle, leads the van. The arch Fuller says, he turned his needle into a sword, and his thimble into a shield. He was an apprentice to a taylor in this city; was pressed for a soldier, and by his spirit rose to the highest commands in foreign parts. He signalized himself particularly in the command of the army of Galeazzo, or Galeazzo, duke of Milan; married the daughter of Barnabas, the duke's brother; died full of years and glory, at Florence, in 1394; where his figure, on horseback, painted *al fresco* on the walls of the cathedral, by the celebrated Paolo Uccelli, is still to be seen: beneath is this inscription, "JOHANNES ACUTUS, eques Britannicus, ætatis suæ cautissimus et rei militaris peritissimus, habitus est. PAULI UCELLI OPUS."† It is engraven among the works of the Society of Antiquaries, with the date of 1436, which probably refers to the death of the artist, and was a posthumous addition.

Sir Ralph Blackwall was said to be his fellow apprentice, and to have been knighted for his valour by Edward III. But he followed his trade, married his master's daughter, and, as we have said before, founded the hall which bears his name.‡

General Elliot's regiment of light horse, raised in our days, was formed out of the choice spirits of the trade, and performed prodigies of valour, worthy of their predecessor in arms, the great Johannes Acutus.

John Speed was a Cheshire taylor, and free of this company. His merit as a British historian and antiquary is indisputable. The plans he has left us (now invaluable) of our ancient castles, and of our cities, shew equal skill and industry. Nor must we be silent of his geographical labors, which, considering the confined knowledge of the times, are far from being despicable.

The famous London antiquary John Stow, born in London, about the year 1525, ought to have the lead among those of our capital: he likewise was a taylor. There is not one who has followed him with equal steps, or who is not obliged to his black letter labors. In his industrious and long life (for he lived till the year 1605) he made vast collections, as well for the history and topography of his native city, as for the history of England. Numbers of facts, in the interesting period in which he lived, he speaks of from his own knowledge; or of earlier matters, from books long since lost.—Multitudes of the houses of our ancient nobility, existing in his time, are mentioned by him, and many of them in the most despicable parts of the town.

The late Benjamin Robins was the son of a taylor at Bath. He united the powers of the sword and the pen. His knowledge in tactics was equal to that of any person of his age: and by his compilation of Lord Anton's voyage, he proved himself not inferior in elegance of style.

Robert Hill, taylor of Buckingham, was the first Hebrewan of his time: a knowledge acquired in the most pressing poverty; and the cares of his profession, to maintain (for a most excellent man he was) his large family. The Rev. Mr. Spence did not think it beneath him to write his life, and point him out to the public as a meritorious object of charity; and to form a parallel between him and

* The late Humphry Parsons, Esq. when he was hunting with Louis XV. excited the King's curiosity to know who he was, and asking one of his attendants received the above answer.

† Milford's Travels, iii. 286, 302.

‡ See Grainger's, i. 69, 61, for both these articles.

the celebrated Magliabecchi, librarian to the great Duke of Tuscany.*

It was one of this meek profession, actuated by the religion of meekness, who first suggested the pious project of abolishing the slave trade. Thomas Woolman, a quaker, and taylor, of New Jersey, was first struck with the thought, that engaging in the traffic of the human species was incompatible with the spirit of the Christian religion. He published many tracts against this unhappy species of commerce; he argued against it in public and private; he made long journeys for the sake of talking to individuals on the subject; and was careful, himself, not to countenance slavery, by the use of those conveniences which were provided by the labor of slaves. In the course of a visit to England, he went to York, in the same year sickened of the small pox, and died October 7th, in sure and certain hopes of that reward which Heaven will bestow on the sincere philanthropist.

RECOLLECTION OF SOME PARTICULARS IN THE LIFE OF THE LATE WILLIAM SHENSTONE, ESQ. in a Series of Letters from an intimate Friend of his to —, Esq. F.R.S. Doddsley, 1788.

(Concluded.)

THE very copious extracts and long critique, we before presented to our readers of this pleasing little performance, we should consider as sufficient to shew the spirit of the work, and take our leave of it, did there not still remain the author's opinion and anecdotes of Mr. Shenstone's celebrated pastoral ballad, which cannot but be interesting to all who have any relish for this species of poetry.

But to return to Mr. Shenstone's writings. He had always admired Rowe's song of the "Despairing Shepherd," said to have been written on Mr. Addison and the Countess of Warwick; and, I believe, on parting from Miss G—— on some occasion, Mr. Shenstone first sketched out his "Pastoral Ballad" in that style; which I saw two or three years before he went to Cheltenham, in the summer of 1743. But meeting there, and becoming very intimate with Miss —, who is still living, he became so far enamoured, as to feel himself unhappy on leaving Cheltenham.

and the object of his passion. On this occasion he enlarged, and divided it into the four distinct parts, under the titles of "Absence," "Hope," "Solicitude," and "Disappointment."

Whether Mr. Shenstone was really so deeply in love, as he here describes himself, may perhaps be questioned: for, as Lord Shaftsbury observes, "a small foundation of any passion will serve us, not only to act it well, but even to work ourselves into it beyond our own reach." At least, if it were true, as Dr. Johnson asserts, that "Mr. Shenstone might have married the lady, who was the subject of this pastoral," it must have been a mere poetical flight to talk, as he does, of her cruelty and infidelity:

"She smil'd—and I could not but love;
"She was faithful—and I am undone."

But, indeed, I hardly can believe, as her sister was married to a baronet of considerable fortune, that Miss —, in her bloom, would have condescended to marry a man, however deserving, of so small a fortune as Mr. Shenstone. And though, from his acquired habits and taste of life, he could not have been happy with a woman of inferior education, yet, as he was sensible his income was not sufficient to support a lady of Miss —'s description, he never aspired to that happiness; as he says, in a letter on this occasion, "marriage was not once the subject of our conversation, nor even love; as I can add from the best authority,

"—— Nec conjugis unquam
"Præterendi tædæ, aut hæc in fœdera veni."
VIA.

But however this may be, his pastoral ballad has been universally admired as excellent in its kind; a species of poetry in which, from his real situation in life, a genius like Mr. Shenstone's could not but excel. Dr. Akenfide preferred it to every thing of the kind, either ancient or modern. And the rank which it still preserves among young people of the best taste, is a sufficient proof of its merit. And Dr. Johnson himself only laments that it is a pastoral.

A poem begun for Miss G. and finished for Miss C. does not speak a passion very likely to disturb the author's happiness. The reader, therefore, may peruse it as he sees a tragedy,

* This little tract was written in 1757, and is reprinted among the *Eugene Pieces*, in the 2d volume. Hill was born 1699.

occasionally relieving himself with this consideration.

The work concludes with an account of Mr. Shenstone's death, and some encomiums which were justly passed on him for his general character, and particularly his improvements in rural elegance.

A LETTER TO A NOBLEMAN,
containing Considerations on the Laws relative to Dissenters, and on the intended Application to Parliament for the Repeal of the Corporation and Test Acts. By a Layman. Cadell. 1790.

AS every increase in the disk of light encreases, to the eye, that circle of darkness with which it is surrounded, and doubts and difficulties are increased in a high proportion to real discoveries, every candid and enlightened mind treats variety and opposition of opinions on subjects that we cannot fully comprehend with great moderation and indulgence.—

The genius of the present times, made up of minds liberal beyond the example of former ages, beholds without emotions of fury, opposite systems even of theology, and different sentiments concerning that great Being, whose essence is unfathomable, by human capacity, while it is allowed, that the Deity is the only object of religious worship. It must also be granted, that there are inexplicable mysteries in the course of both Providence and grace, and that, therefore, diversity of opinion on such subjects, may be well excused, because it is natural, and indeed unavoidable. This is a deduction sufficiently obvious; and yet, it is but very lately, or rather, it is but today, that men begin to avow and maintain it in the face of the world: for, as to that religious toleration which took place in antient times, it was neither so universal as it is generally supposed to be, nor founded in just and rational views, being the result of a mythology that involved

the existence of innumerable Deities, some of which were supposed to be known, and others unknown.

Although the late motion for a Repeal of the Corporation and Test Acts was negatived, it is impossible for a majority in Parliament to smother those sparks of reason, which must diffuse the mild light and heat of toleration, on all subjects of enquiry and investigation, sooner or later. Whatever may be augured of the priesthood, who have in several respects an opposite interest to that of the society in which they live, a Layman will now and then raise his voice, and proclaim the dictates of common sense, and the rights of human nature. The Layman, whose work is before us, reasons for a Repeal of the Corporation and Test Acts, in an able, clear, unaffected, and gentleman-like manner, from the law of Nature, from sound policy, from natural and revealed religion, and from the example of some of the most pure and exalted characters in the church. Our Layman, who is very conversant in the politics, history, and present state of Europe, particularly those of Great Britain, shews how much the Protestant Dissenters of this country are entitled to justice, and even favor, if it were necessary to have recourse to the favor of their countrymen.

AMUSEMENT. A Poetical Essay. By Henry James Pyc, Esq. London. 1790. Stockdale, 2s. 6d.

POETA nascitur non fit, is an old adage; but notwithstanding this maxim, there are few people that aspire at literary fame, who do not think themselves qualified to climb Parnassus, and to court the favor of the nine coy maids of Helicon.—Greece, by the Roman satyrist, was called a nation of comedians; but Britain, if we are to judge from the number of *versificators* who give daily employment to the press, may be justly styled a nation of poets. We have

have odes, elegies, and sonnets, without end, and every subject almost that can be thought of has been exhausted by the votaries of Apollo; but were the old Roman critic to arise from the dead, with a knowledge of the English language sufficient to enable him to judge of the merits of the *British poets*, who have flourished within these twenty years last past, how few of their pieces would he think worthy *adire aures Cæsaris*? These reflections, however just, we do not mean to apply to the work before us, but only to shew that when authors of real merit favor the public with their productions, they are at least entitled to respect. Mr. Pye, whose talents are already known, begins his poem by the following lines:

By gay AMUSEMENT's soul subduing power
To cheer the mournful or the vacant hour,
In fancy's freakful gambols to delight,
Or wage with active limbs the mimic fight.
In earlier times, to breasts mature unknown,
Were cares of playful infancy alone;
Nor did soft dissipation's art assuage
The toils of manhood, or the pains of age.

Having sketched out a view of the employments of mankind in a rude state, and contrasted them with those of men in a more refined state, or as he himself expresses it,

When opulence assum'd his golden reign,
With luxury and science in his train,
And beauty, man's fastidious empire o'er,
Join'd in the scenes the only judg'd before.

he describes the various amusements of civilized life, or those arts that are employed by the industrious to unbend the mind after fatigue, and by the dissipated, according to the usual phrase, *to kill time*. As a specimen of this Poetical Essay, we shall extract the author's description of a country fair.

Behold the transports of yon festive scene,
Where the wide country on the teated green
Its inmates pours, impatient all to share
The expected pleasures of the annual fair;

See to the amorous youth and village maid
The pedlar's silken treasury display'd;
The liquorish boy the yellow funnel eye,
The champion's cudgel wins the envied prize;

The martial trumpet calls the gazers in
Where lions roar, or fierce hyenas grin,
Responsive to the tabor's sprightly sound
Behold the jingling morrice beat the ground,

The neighing courser sleek and trick'd
for sale,

Grains in his paunch and ginger in his tail;
The dwarf and giant painted to the life,
The spirit-stirring drum, and shrill-ton'd fife,

Prelusive to the warlike speech that charms

The kindling heroes of the plain to arms.
Here bliss unfeign'd in every eye we trace,
Here heart-felt mirth illumines every face,
For pleasure here has never learn'd to cloy,
But days of toil enliven hours of joy.

Joy, how unlike its unsubstantial shade
Which faintly haunts the midnight masquerade,

Where the distorted vizard ill conceals
The deep ennui each languid bosom feels,
And, but for shame, each vot'ry of delight,

Fatigued with all the nonsense of the night,

Would, like *SQUIRE RICHARD*, seek
with sated eye

Wrestling and backward for variety.

Nor do I fable—worn with constant care

Of feverish riot and fantastic glare,

From splendid luxury our youth resort

To all the roughness of barbarian sport,

And leave each softer elegance of town

To share the pasture of the rustic clown;

Croud to behold, on the forbidden stage,

CHRISTIAN and JEW in bloody fight engage,

Amusement in a fractur'd shoulder spy,

And gaze with rapture on a batter'd eye.

The concluding lines of this poem are not destitute of moral instruction.

Even cards some drawy interval may cheer,

But ne'er in wisdom's borrow'd robe appear;

And, only source of pleasure's keenest zest,

May some pursuit still animate the breast;

From whence, returning to the spontaneous hour,

AMUSEMENT charms with renovated power.

For let the MUSE, in her concluding strain,
This truth impart to pleasure's votive train:—

Urg'd to excess all human bliss must cloy,
And joy perpetual ceases to be joy.

POETRY.

P O E T R Y.

I T A L Y. AN ELEGY.

BY MRS. WEST, AUTHORESS OF MISCELLANEOUS POETRY.

* **T**HUS did the Muse Arcadia's fate deplore,
Then flitted o'er the Adriatic main;
Eager to view the fam'd Hesperian shore,
Where oft she heard her sisters lov'd to reign.

The ruin'd temple on the coast appears,
The mouldering arch with ivy all o'erhung;
Such sight renew'd the meek-cy'd virgin's tears,
Then thus Italia, and her chiefs she sung.

Art thou too fallen, Rome, of nations pride?
Once thy bright glories seem'd to scorn decay;
Justice was pleas'd thy ruling helm to guide,
And Freedom blest'd thee with her heavenly sway.

Thy noble offspring Honour's paths pursue'd,
What public virtue fir'd each private mind!
Unbroke by Toil, by Pleasure unsubdu'd,
They seem'd the finish'd models of mankind.

So, when the Epirian † king their courage prov'd,
And treach'rous friendship his destruction sought;
The firm Fabricius the dark snare remov'd,
And scorn'd success with impious murder bought.

E'en when, just springing from the womb of time,
Rome shew'd her virtue, ere her towers appear'd;
Her sons, by Romulus led, sought conquest's shrine,
And taught by Numa, they the gods rever'd.

* Alluding to Greece, an Elegy. Vide Literary Magazine, for March, p. 217.
† When Pyrrhus, king of Epirus, invaded Italy, his physician made an offer to the Romans to poison him for a sum of money, which was rejected with disdain by that noble enemy.

‡ Perseus, king of Macedonia, was vanquished, and led captive through Rome, by Paulus Emilius.

§ Tigranes.

|| Camillus.
B b b

¶ Hannibal.

Misguided

Their honours next they labour'd to encrease,
Then Scipio shone sublime in war's alarms;
Humbled Numidia, kneeling, sued for peace,
The captive of his mercy and his arms.

Prudent Æmilius, with true courage blest,
To free Arcadia wag'd a generous war;
The Macedonian tyrant ‡ bow'd his crest,
And follow'd, weeping at his conqueror's car.

Vanquish'd Jugurtha lofty Marius took,
The just Lucullus bade the Armenian † bow,
The lofty powers of Mithridates shook,
And gain'd the victor crown for Pompey's brow.

Nor less renown'd, when full-cy'd conquest grac'd
Their bold designs, and shook her wings sublime,
Than when misfortune every toil defac'd,
And rude invasion seiz'd their beauteous clime.

For when the barbarous Gauls, a numerous brood,
Left their rude homes, by lust of rapine led,
Sav'd by her generous exile, || Rome withstood
Their arms, and pil'd the capitol with dead.

And when the Lybian ¶ for great honours toil'd,
And fill'd the trembling city with alarms,
Each deep-laid plot the wary Fabius foil'd,
And bold Marcellus call'd him forth to arms.

Nor were her sons less skilful in debate,
Than bold in action, and rever'd in war;
Such was great Cicero, saviour of the state,
For generous sentiment distinguish'd far.

Misguided virtue, Brutus, drew thy sword,
And sheath'd it in the bosom of thy
friend * :—

Oh, Cato! steadfast to thy plighted word,
How shall I praise thy life, or tell thy end?

Here sang sweet bards—O Virgil, prince
of song,
Skill'd in the art each passion to con-
troul;

Divine instruction from thy tuneful tongue,
Strikes the charm'd ear, and sinks into
the soul.

Bear, uncontest'd, bear the garland far,
From love-taught Ovid, vers'd in Cy-
pria's praise;

Yet give due honour to thy brother's† car,
Whom Loves and Graces crown'd with
early bays.

E'en those of Rome, whom proud Am-
bition fir'd

To awe the world, yet bow'd to Vir-
tue's rule;

Pompey, for goodness, e'en the gods ad-
mir'd,

Cæsar was temperate, brave, humane
and cool.

The great Augustus, skill'd in arts of sway,
And Titus, ‡ the delight of human
kind,

Whose meek-soul'd virtue sigh'd to lose a
day;

Govern'd the world § by precepts most
refin'd.

Nor did her females glide through life
unknown,

Octavia, || skill'd to ward the storms of
fate,

And the fair partner ¶ of the Augustan
throne,

Were greatly honour'd by the Roman
state.

Lucretia, (Virtue's martyr) thee the lyre*
Hath oft extoll'd, and those persuasive
dames,

Whose tears subdu'd the vengeful hero's
ire,

And sav'd their city from the Volscian
flames.

* Julius Cæsar.

† Tacitus, speaking of Titus, calls him "*delicæ ac amor humani generis*".

‡ Horace calls the Romans "*terrarum dominos*".

§ Octavia was sister to Augustus, and wife to Marc Antony, and by her intercessions
for some time prevented the war between them from breaking out.

¶ Livia.

* The mother and wife of Coriolanus prevailed upon him not to suffer the Volscian
troops to besiege Rome.

† Her husband Pætus being condemned to die, she first stabbed herself, and then de-
livered the dagger to him.

‡ Portia.

Arria, † the faithful, the undaunted bride,
Shone forth conspicuous in the lists of
fame;

And ‡ she, who taught her Brutus, when
she died,
To fear Death less than Cæsar's power-
ful name.

These could I sing—but ah! the fatal
change—

Rise, ancient Rome, thy ruin'd seat sur-
vey;

See beggar'd Want thro' thy fair valleys
range,
And lonesome Echo in thy cities play.

See thy cold, heartless sons, degenerate
race!

Neglect renown, and scorn the martial
car;

Courage and Justice have forsook the place,
And public Virtue thence has travell'd
far.

These, with the Grecian Muses, all are
fled

To sea-girt Britain, Freedom's guarded
throne,

There, by her monarch's hand to glory
led,

They boast perfection, in old times un-
known.

FROM CLARISSA IN THE COUNTRY
TO HER FRIEND EMMA IN TOWN.

BY A YOUNG LADY.

FROM secret shades, and from Clarissa's
heart,

Receive, my Emma, what these lines im-
part;

By sacred truth and friendship they are
penn'd,

Oh! read them o'er, and think upon your
friend:

Midst the gay circle, 'mid the crowded
scene,

Ah! think—Ah! think of Ashton's silent
green.

Where oft at early hour of dawn, to meet,
We've pressed the dewy grass with hasty
feet.

† Horace.

Oft o'er the verdant winding path, which
leads
To well known Swansea, thro' the fresh
green meads,
With willing speed my nimble feet have
stole,
To meet the chosen comrade of my soul;
To hear her sorrows and recount my
own,
And each her bosom secret to make known.
Hail, holy friendship! gift by Heav'n be-
stowed,
Left we should sink beneath life's cruel
load;
Left we should sink! unequal to the strife
Of warring woes! which hourly burden
life.
To minds that deeply feel alone 'tis giv'n
To taste this blessing from the hand of
Heav'n,
For those insensible to joy, and grief,
Ne'er know nor need this source of
sweet relief.
Then haste and quit the noisy, gaudy train,
To meet Clarissa on the peaceful plain,
And while Aurora's new-born blush is
seen,
While dewy cobwebs carpet o'er the
green,
While mingled clouds of gold and
purple dye,
And silver streaks illumine the azure sky.
While morn's pink mantle glows with
youthful blush,
And from the blossomed spray the tun-
eful thrush
Cheers the lone meadow with his spright-
ly note,
While harmony re-echoes from each throat,
Come, Emma! let us range the field, and
sing
The thousand charms of the surrounding
spring.
Oh! let us o'er her lovely beauties stray,
From breaking twilight to decline of day.
What tho' some highly favoured hopes are
gone
(Fled, swift as shadows 'thwart the clover
lawn)
What tho' some happy hours in ruin lie,
(Shot swift as stars along the midnight
sky)
What tho' our heaving bosoms throb with
woe,
Sure sympathetic sighs will balm bestow.
The rising sun each crimson morn exhales
The chilling mist, which hovers in the
valley,
Our gloom-envelop'd hearts will surely
find
Friendship dispel the vapours of the mind,
And tho' Grief's poison'd arrows are most
sure,
Will find it soften what it cannot cure.
Then leave the town, oh! Emma, come
away,
Clarissa's soul admits of no delay.

ON A LADY SLEEPING.

WHERE my Laura is laid, beneath this
old tree,
Asleep to the whispers that die on the
gale,
Ye wood-nymphs attend, as kind guard-
ians, and see
That no harsh intrusion her slumbers
assail.
Swell gently thy murmur, O soft-rolling
stream,
And gently, ye Zephyrs, skim o'er the
sweet maid;
By rustling your pinions, disturb not her
dream,
Nor ruffle the bank where my Laura is
laid.
May her dream be of rapture, and thro'
her dear breast
May pleasure quick darting give trans-
ports divine,
Such transports as lovers oft feel unex-
pected,
Too poignant for language, for utterance
too fine!
O let me for ever, unconscious of change,
Still sleeping or waking protect the sweet
maid:
Still range the same groves that my Laura
shall range,
And lie on the bank where my Laura is
laid!

S O N N E T.

BY JOHN RANNIE.

AGAIN Aurora pours her purple light
O'er all the scenes which Evening
bath'd in dew;
The blooming landscape brightens on the
sight,
And Nature wakes her melodies anew.
The blithe lark, mounted high on downy
wing,
With sweetest harmony salutes the
morn,
And, yielding balm to all the gales of
spring,
The wild rose blushes on the dewy
thorn.
The gentle tenants of the grove rejoice,
As, rich in beauty, Nature decks the
plain:
But ah! the tuneful warblers raise their
voice,
And vernal Nature smiles for me in
vain,
I sadly note their varied charms, and bear
Deep in my soul the winter of despair.
B b b 2 A

AN ELEGY.

ON READING LOWTH'S LIFE OF WIL-
LIAM OF WICKHAM.

COMPOSED NOVEMBER 23,

BY MRS. WEST, AUTHORESS OF MIS-
CELLANEOUS POETRY.

NOW Sagittarius spreads his baleful
power,

On the cold blood dull Melancholy
preys;

The shivering swain forsakes the leaf-
less bower,

And chaunts old ditties o'er the genial
blaze.

Hail, dark November! length'ning even-
ings hail!

Now shall Reflection's treasures be in-
creased;

Now shall Instruction spread her rich re-
gale,

And call the social Virtues to her feast.

Tho' now the vain, by idle fashion led,
Pursue the dance, or ply the gamester's
art;

Let me from silence call the mighty
dead,

Transcribe their worth, and wear it in
my heart.

Distinguish'd rank amongst those names
is thine,

Oh Wickham! father of the learned
throng;

See, rais'd by thee, yon stately turrets
shine,

Where foster'd muses pour the vocal
song.

From earliest years, how noble, gentle,
wife,

By Genius warm'd, yet not of genius
proud;

His soul's pure goodness needed no dis-
guise,

His firm integrity no terrors bow'd.

Illustrious Edward, and his powerful heir,
Before whose arm, at Poitiers, Gallia
fled;

With eye delighted view'd his virtues
rare,

And from the shade th' unwilling Wick-
ham led.

Him nor hypocrisy nor faction stain'd,
Unlearn'd in all the arts of courtly
guile,

The seal of justice his firm hand re-
tain'd.

His prudent counsels blest his native
isle.

On Fame's exalted summit see him now,
Lov'd by the king he served, the realm
he sway'd;

Thence, all his ripen'd honors on his brow,
He calm descended to the tranquil shade.

To Britain he assign'd his well-earn'd store,
Young helpless children claim'd his
earliest care,

To sow the seeds of scientific lore,
And with regard to truth the soul prepare.

When mellowing Time the hop'd for pro-
duce form'd,

When budding science op'd her bloom-
ing flowers,

He led the youths his generous care a-
dorn'd,

And safely plac'd them in OXONIA'S
towers.

Merit no more, by racking want oppress'd,
Shall mourn neglected his ungather'd
bays;

By Wickham's care, to public view con-
fess'd

That generous public gives the well-
earn'd praise.

Nor shall the seeds of elegance divine,
Profusely scatter'd in the breasts of
men,

For lack of culture, wither and decline,
Like lilies blooming in the woodland
glen.

Plac'd in the church, or shining in the state,
Or rank'd, oh Galen, in thy numerous
race,

Or at the bar, victorious in debate,
Still shall their worth their founder's
bounty grace.

Let haughty Grandeur boast his servile
train,

His stately palace, and embroider'd
vest;

Or let the hero shew his heaps of slain,
And bare to danger his undaunted
breast.

Wickham, assert thy juster rights to fame,
'Tis thine to shield and form the infant
mind;

To grace poor Merit with deserv'd ac-
claim,

And spread the arts that humanize
mankind.

What tho' malignant, restless slanderers
dare

Asperge thy merits with invidious art,
Still shall the nobler object of thy care

Proclaim the greatness of their found-
er's heart.

MONTHLY

MONTHLY REGISTER.

PARLIAMENTARY AFFAIRS.

HOUSE OF LORDS.

MONDAY, March 22.

IN a Committee went through the American intercourse bill. Read a first time the Militia Pay bill. Heard Counsel further on a Scots appeal, Roched appellant, Kinlock and others respondents. Ordered the judgment to be reconsidered on proof of certain points remitted to the Court of Session. Heard Counsel on another appeal; the Magistrates of Edinburgh appellants, the College of Justice respondents.

HOUSE OF COMMONS.

MONDAY, March 22.

The Clerk of the House stated, that he had received a letter from the Speaker, the contents of which he was desired to communicate to the House, as an apology for Mr. Speaker's absenting himself from the duties of his office for a few days. on account of the death of a near relation.

The Chancellor of the Exchequer said, he knew it to be the wish of Mr. Speaker to return as soon to the discharge of his public duty as decency would permit. It would not, therefore, be proper to propose adjourning longer than till Wednesday next, on which day, he had reason to believe Mr. Speaker would be able to attend.

The House immediately adjourned to Wednesday.

HOUSE OF LORDS.

THURSDAY, March 23.

Several private, road, and enclosure bills, and one naturalization bill, were read a second time. Read a third time, Manby's estate bill, and the Abergavenny estate bill. The Lord Advocate and the Solicitor-General were further heard, the former near an hour, and the latter about one hour and a half; on the appeal between the Lords of Session in Scotland, and the College of Justice in Edinburgh,

respecting the Poor Rates; Mr. Adam, Mr. Wright, Mr. Dundas, and two other Counsel remain yet to be heard on this cause.

Adjourned at half past four o'clock till tomorrow.

HOUSE OF LORDS.

WEDNESDAY, March 24.

Heard Mr. Wright for the respondents in the appeal of the Magistrates of Edinburgh against the College of Justice. Proceed to-morrow. The Militia Pay bill was committed, and the report to be received to-morrow. The Committee, to whom it was referred to examine the lists of the Commissioners of the East India Judicature act, made report. Several private bills were read; after which the House adjourned.

HOUSE OF COMMONS.

WEDNESDAY, March 24.

Mr. Curwen moved, that copies of the correspondence between the Secretary of State and the Duke of Athol, in the year 1764, relative to the Isle of Man, be laid before the House, and that the same be printed for the use of the members. Ordered.

In a committee of Ways and Means, five millions were voted, to be raised by Exchequer bills.

Sir William Dolben brought in the bill for regulating the transportation of slaves in the middle passage, which was read a first time, and ordered to be read a second time on Friday.

Mr. Pitt moved for accounts of the quantity of Tobacco and Snuff manufactured since October last.

Sir Edward Lytton, after stating the inconvenience which would arise from the Worcester Canal bill, moved that the second reading be postponed to this day six months. This being opposed by Mr. S. Smith and Mr. M. A. Taylor, the motion was at length withdrawn.

HOUSE

HOUSE OF LORDS.

THURSDAY, March 25.

Heard the Lord Advocate of Scotland in reply to the appeal from the court of Session, wherein the Magistrates of Edinburgh are appellants, and the members of the College of Justice respondents. Affirmed the decree.

A great number of private bills were brought up from the Commons, which were read a first time, and the House adjourned till to-morrow.

HOUSE OF COMMONS.

THURSDAY, March 25.

The County Election bill was read the first time.

Mr. Stephens gave notice, that on Monday next he should move for a Committee of the whole House to consider of an act of the 21st of George III. for granting rewards to persons employed in discoveries respecting the longitude.

Mr. Jolliffe moved, that the bill for encouraging the improvement of Commonable Lands be now read a second time. The object of the bill, he said, was such as every man must approve; and its importance justified him in bringing it forwards, although greater abilities than his were required to do it justice. He trusted, therefore, that gentlemen, instead of opposing it *in toto*, on account of objections to particular clauses, would assist in correcting what was wrong, and improving what was capable of improvement. He stated briefly the clauses of the bill; the principal of which were to enable any one of the proprietors of commonable lands to demand a partition; this partition to be made by a commission, resembling a special jury, with an appeal to the assizes.

Mr. Minchin objected to the mode of appointing the commission, which, after all, was not to decide on the propriety of making a partition; so that one out of twenty persons possessing a right of common might oblige all the rest to a partition, although evidently against the interest of the whole. He moved, to leave out the word *now*, and insert *this day six months*.

Mr. Duncombe seconded the amendment.

Mr. Curwen said, cottagers were more oppressed by the present mode of wording inclosure bills, which compelled them to inclose their allotment of common, however unsuitable to their circumstances. He approved of the bill.

Sir W. Dolben said, the bill tended only to improve the shares of the principal people, to the injury of all the rest.

Sir Watkin Lewes said, the large tracts of waste land were the best argument in support of the bill.

Mr. Jolliffe replied to the objections. The great obstacle to the improvement of commonable lands at present was, that one or two persons often opposed the inclosure of a common, not because they thought it would be an injury to themselves, but because they saw it would be a benefit to others; and this it was which the bill was principally meant to obviate.

The House divided on the amendment.

Ayes	—	32
Noes	—	13

Majority	19
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The House resolved into a Committee on the petitions against the Tobacco Excise bill, Sir Watkin Lewes in the chair, and

Mr. Harley, an officer of excise, who surveys the Stocks of Messrs. Sales and Pollard, Haymes, Uxley, and Bailey, was called to the bar.

He stated, that he could keep an accurate account of the stock of these manufacturers only when brought to the scales; that he is not authorized by the act to take the weight of tobacco or snuff work in the process of manufacture; that he weighs such only as the manufacturers point out to him as not in process of manufacture; and consequently has no means of knowing whether smuggled tobacco is introduced into goods under operation or not. That when he enters a manufactory, he does not know what goods are in process of manufacture, and what are not; and must depend on the information he receives from the manufacturer. That the produce of manufactured goods from the raw material has not answered the table of allowances laid down in the bill. That on settling accounts of short cut, with Sales and Pollard, at various dates, he had found on 4,294 pounds weighed out for manufacture, an increase, above the allowance in the table, of 5lb. on 2,504lb. an increase of 12lb. on 3,648lb. an increase of 38 lb and on 3,452 lb. an increase of 35lb. That in all these cases he attributed the increase to the atmosphere, and suspected no unfair dealing. That in like manner on shag, he had found on 2,133lb. of materials, an increase above the allowance in the table of 16 lb and on 4,083 lb. a decrease of 83lb. This he thought was owing to its being under-dried in the one case, and over-dried in the other. That he was directed by the act to seize all increases; but instead of seizing, in the above instances, he reported to the Commissioners

millions of Excise, according to the instructions he had received, who, on proof that no fraud was intended, ordered the accounts to be settled; but how that proof was made out, he could not tell; as he could not be certain that the increase did not arise from the introduction of smuggled tobacco. That on taking the stock of Sales and Poilard, Nov. 12, he found the weight of stalks increased 197lb. on 1470lb, (hay decreased 425lb. on 10570lb. Scots snuff decreased 60lb. on 34,838lb. &c. and similar variations on almost every article of their stock again on December 17, and a third time on January 12. The same things had occurred in the other manufactories which he surveyed. That although he should suspect fraud if he found the whole of a manufacturer's stock increased, it could not be denied that the fair dealer might become liable to penalties in various instances, without any fault of his own.

Messrs. Hatton, Stevens, Jones, Serie, Spiller, and Pike, Excise Officers, were next examined; their evidence was nearly the same with that given in by the former witness, and proved the impossibility of going by the table of rates, from the great and frequent variations in the articles of tobacco and snuff; they were unanimous in their opinions that the fair trader might incur penalties without any fraud; and that by the present mode of taking stock, the illicit trader might have smuggled tobacco on his premises without the knowledge of the officer who surveyed him.

At half after nine o'clock the House was resumed, progress reported, and the Committee ordered to sit again on Monday.

The American Trade bill was read a third time, passed, and the Marquis of Graham ordered to carry it to the Lords for their concurrence.

The Indemnity bill was also read a third time, passed, and Mr. Gilbert ordered to carry it to the Lords for their concurrence.

At ten o'clock the House adjourned.

HOUSE OF LORDS.

FRIDAY, March 26.

The Hon. Frederick Montagu, attended by the whole House, brought up the bill for increasing the salary of their Speaker, for the time being, and for preventing him from accepting any office from the Crown during pleasure. Upon the motion of the Lord President of the Council (Lord Camden), it was read a first time, and ordered to be read a second time on Monday: The American Trade bill, the Indemnity bill, the Streatham Poor bill, &c. were brought up from the House of

Commons, and read a first time. Mr. Wright, from the Admiralty, presented several accounts, which were ordered to lie on the table. Rybot's Divorce bill was sent up from the House of Commons, and the same passed without any amendment.

HOUSE OF COMMONS.

FRIDAY, March 26.

Mr. Anstruther presented a petition, signed by upwards of four thousand heritors, burgesses, and inhabitants of the city of Glasgow, praying to be heard by counsel, against the Police bill, intended to be brought in.

A similar petition was also presented in behalf of the incorporated trades of Glasgow, amounting in number to upwards of three thousand. Both petitions were ordered to lie on the table.

Mr. Macdonall brought in the bill, which was read a first time, and ordered to be read a second time on Wednesday fortnight.

Mr. Anstruther moved, that the petitioners against the bill be heard by their counsel on the second reading. Ordered.

The Chancellor of the Exchequer gave notice, that on this day three weeks it was his intention to bring forward the Ways and Means of the year.

Sir John Miller rose to give notice, that on Thursday next he should move the House to go into a Committee, to consider of the returns made by the Sheriffs and Town Clerks of the different counties and market towns, relative to the Weights and Measures of the kingdom.

Adjourned.

HOUSE OF LORDS.

MONDAY, March 29.

The bill for increasing the salary of the Speaker of the House of Commons, the Indemnity bill, and the American Trade bill, were read a second time.

Proceeded in hearing the Scotch Appeal.

Report on the Scotch Term bill received. Adjourned.

HOUSE OF COMMONS.

MONDAY, March 29.

The bill for the better regulating County Elections was read a second time, and ordered to a Committee of the whole House on Wednesday next.

Upon the third reading of the Land Tax Commissioners bill, Capt. Berkeley said,

said, that he was obliged to offer to the House a letter he had received from the principal Commissioner at Gloucester, stating objections to the list of Commissioners, as given in by the two Members for that city, on account of being too numerous. He had applied to both the gentlemen to amend their lists, and had prevailed on one, but had not been so fortunate with the other. He would therefore move for leaving out every gentleman's name, beginning with the first.

Mr. Pitt of Gloucester defended his list, upon the principle that numbers were the spirit upon which those lists were formed.

The question therefore which the Speaker put was, that the first name in the list should stand for all of it. The House divided, when the question was carried in the affirmative.

Ayes	-	-	37
Noes	-	-	33

Majority 4

Previous to resuming the adjourned debate upon the original motion of Mr. Francis on Monday last, for appointing a Committee to enquire into the circumstances attending the execution of Rajah Muttapha Cawn, and by whom and what authority the said execution was effected, Mr. Francis moved to have extracts read by the clerk from the 33d of Henry VIII. c. 3, and the 24th George III. c. 25.

The former of the acts was enacted for the purpose of punishing crimes committed beyond the seas; and enacts, that upon information before the Privy Council, or any three of them, whether by confession or otherwise, a Commission of Oyer and Terminer should issue for the trial of the same. The 24th G. III. c. 25 was enacted for the purpose of extending the trial in England to offences committed in India, within our settlements in that quarter.

To these two the Master of the Rolls added, as a necessary part, the 13th G. III. c. 10, as it was in extension of this act that the 24th G. III. was enacted.

Extracts from those acts having been read—

The Speaker rose, and begged, previously to the house going into the business before them, to draw their attention to one of their standing orders: it was that, as in the present case, upon an adjourned debate, no Member who spoke before should be allowed to rise again upon the same occasion; however, the debate having been adjourned for the express purpose of further consideration upon the subject, he was apprehensive it might be peculiarly inconvenient in this instance, where many Gentlemen who had spo-

ken upon the former day might desire to rise again. He, however, wished that a departure in the present instance might not be considered as an establishment of this breach of their rule.

Mr. Burke enforced the propriety of the Speaker's remark, and observed that this, among some other of their Orders, was better in the breach than in the observance. In order, however, to make the business easy, he suggested the propriety of going into a committee of the whole House, in order to consider of appointing a Committee for the purpose proposed.

The Speaker then stated the question from the Chair, when

The Chancellor of the Exchequer rose, just to state that it was not his wish to offer his sentiments at present, but begged to wait till he heard those of other gentlemen.

Mr. Francis observed, that as the adjournment of this matter was at the particular request of the gentlemen of the law, it was natural for the House to look for those sentiments which were the result of this delay.

The Master of the Rolls then rose, and declared himself ready to state his sentiments upon this business. He declared that he was now of the same opinion he had been of upon the former day; and that his reasons were exactly the same which then influenced him. He entered into a detail of the several Acts of Parliament under which the business fell. Upon the 13 G. III. c. 13, he observed, that its object was for enabling the Court of King's Bench to take cognizance of misdemeanors, and other crimes, within our settlements in India. Of this Act, 24th G. III. c. 25, was but an explanation and extension, and, therefore, could not include what the other did not contain.

Now, though the word *crimes* was contained in the former of the two Acts, yet he had no hesitation to say, he did not consider that word as extending to the crime of murder; and, therefore, the latter being but an extension of the former, could not support a new offence not contained in that former. With respect to the 33d H. VIII. he had his doubts whether it would at all apply to the present case; sure he was, that since it was enacted, a single prosecution had not ensued upon it. Upon the practicable state of the case alone, the question was to be argued, without taking into consideration the application of Captain Williams, of which the House had already disposed. Upon this legal point of view, he argued the impropriety of proceeding further in the intended business.

on account of the impossibility of proceeding in it effectually.

Mr. Francis just rose to explain, that it was not urged by him as a motive to the House to proceed in the present business that Captain Williams had applied to him on the subject, but as an explanation of the motives upon which he had acted.

Major Scott, mistaking Mr. Francis, explained the application of Captain Williams exactly as it had been done by the former gentleman. He then stated the former explanation of the business, of the independence of the Vizier, and his right of life and death; and defended the execution of Rajah Mustapha Cawn, as an officer. In order to prove that Capt. Williams considered him as under sentence of death, the Major quoted a letter, and its answer, between Captain Williams and Major Lumisdale, now in Scotland, (from whom the former had received the command) upon the subject, in which the latter declares, that, as well as he remembers, Rajah Mustapha Cawn was under sentence of death at the time of transferring the command of the fort.

Mr. Burke entered at large into the subject. He began by adverting to what had fallen from the Master of the Rolls; and was convinced that if he took another adjournment he would think better on the subject. But he begged leave to recapitulate to the House such circumstances as deserved their attention.

In the first instance, they had proof of a homicide. Of this homicide they had evidence some years back, when, in the impeachment of Mr. Hastings, they had stated this fact to have been committed by a Captain Williams, or some other person. In the next place, they had a homicide avowed; it was in vain for them to deny they were capable of taking cognizance of the fact. The avowal had not been confined to them alone; it had been promulgated to all the world. Not content with having done the act, the perpetrator had stepped forward—*adsum ego; in me convertite ferum*. Captain Williams had not only avowed the homicide, but he had justified it; he had not only justified it, but boasted of it; he had not contented himself with boasting of it, but had come to the House demanding of them to exculpate him for the action.

Here then was a homicide committed, the author avowed, but which he was bold to call a murder, and that attended by the worst circumstances—it was perpetrated with deliberation, for Captain Williams had declared he hesitated upon putting what he called the order into execution. It was done without provocation, for he had never seen the object of his cruelty.

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Mr. Burke proceeded to paint the consequence of the crime, and the necessity for avenging it. He then took a brief view of the business, considering Captain Williams as a Justice of the Peace, instancing a similar case coming before him in that character; and also as an officer of the British army acting the part he had done.

Mr. Vanittart defended the part acted by Capt. Williams as an officer; contending that by a contrary conduct he would have subjected himself to all the penalties of disobedience.

Mr. Burke, perceiving the diversity of opinion, moved the further adjournment of the debate to Thursday next.

This was negatived without a division, after some observations from Messrs. Pitt, Fox, Francis, and the Solicitor General.

The original motion was then put and negatived, upon a division.

Ayes	—	33
Noes	—	61
Majority		38

Mr. Burke attempting to renew the debate in a new shape,

Mr. Pitt, by moving the previous question, put an end to the debate, and the House adjourned at half past twelve o'clock.

HOUSE OF LORDS.

WEDNESDAY, March 31.

The Speaker's salary bill was read a third time, passed, and is to receive the Royal assent, by Commission, on Thursday. A number of petitions, relating to appeals, from Scotland, were received; upon which the Chancellor said, that he suspected these petitions would occasion delay; and if this should be the case, he would fix them with the sum of two hundred and fifty pounds each. Adjourned.

HOUSE OF COMMONS.

WEDNESDAY March 31.

Mr. Dundas moved, that the House do resolve itself into a Committee of the whole House, on the accounts of India.

The House accordingly resolved itself into the said Committee.

He called the attention of the Committee, to the order in which he had disposed of the several accounts. The net surplus of the East India Budget last year amounted to 1,300,000*l*.

The Committee were in possession of the accounts of Bengal up to the latest. Gentlemen would, therefore, be at no loss in that

that important Presidency; but he would beg leave to call to their recollection that as this was not the case last year, he was obliged to take the probable receipts and disbursements of that settlement, at the average of the three preceding years; this he only mentioned to shew, that the actual surplus exceeded that average, which, perhaps, by some at the time, might be thought too sanguine.

Having dwelt for some time on these particulars, he came to the following statements, viz.

Bengal	Annual revenue	5,619,994
	Charges	3,183,250
Madras		1,213,000
		1,302,037
Bombay		138,258
		568,700
Bencoolen		454,000
		50,044

He was free to confess that the income of Madras was not adequate to the expenditure, nor did he wish to hold up any prospect of the kind, for some time at least. Having touched in general on the accounts of each of these establishments, without entering into the detail of any, he stated the net surplus of the whole at 2,147,815*l.* and the net revenue at 1,917,454*l.* after deducting the interest of debt, &c. which immediately ceased in that country on the transfer.

Income last year amounted to 7,640,750
This year ——— 6,501,385

Mr. Dundas called the attention of the Committee particularly to this point, and held out a very flattering prospect of the extinction of principal and interest under the prudent and economic measures adopted by the present Governor General. His next point led to the probable permanency of the next revenue of Bengal, which he had just stated; and on this head he was very cautious to advance any opinion. He might venture, however, to say, that there was no occasion to look for any diminution in the collection of the Land Revenue, as the utmost care and moderation was observed on that head.

Mr. Fox, in an elegant speech, which we cannot do justice to, arraigned many points which were urged by Mr. Dundas. He particularly stated, that the credit of the Bank was 15 per cent. higher than that of the India Company.

Mr. Dundas spoke very ably in reply, Mr. Baring, Mr. Francis, Mr. Pitt, and Mr. Taylor, concluded the debate on the budget.

HOUSE OF LORDS.

THURSDAY, April 1.

The Royal assent was given by commission to forty-one public and private bills.

The Commissioners who sat in their robes were the Archbishop of Canterbury, the Lord Chancellor, and the Duke of Leeds. Mr. Hobart brought up from the Commons the bill for continuing the act for appointing Commissioners to examine and report the state of the Crown and Forest Lands, which was read a first time, and ordered to be printed. In a Committee of the whole House went through the bill for appointing Commissioners of Land Tax. Several private bills were read a first time, and the House adjourned till Monday the 12th instant.

HOUSE OF COMMONS.

THURSDAY, April 1.

The Papists Will bill was read a third time and passed.

Mr. Curwen presented a petition from the inhabitants of the Isle of Man, praying to be heard by Counsel, against the bill for appointing Commissioners to inquire into the rights ceded by the Duke of Athol.

Mr. Dundas said, it was the wish of those who supported the bill, that the subject matter of it should be fully investigated. He had no objection to the prayer of the petition, convinced that no rights of the petitioners would appear to be affected by the bill.

Mr. Curwen said, the bill did materially affect the rights and properties of the petitioners, of which he wished gentlemen to be apprized, that they might not suppose the opposition to it taken up without good grounds.

Mr. Dundas said, he knew the bill would affect the possessions of the petitioners, but not their rights.

The petitioners were ordered to be heard against the bill on the second reading, and the Duke of Athol in support of it.

Sir Watkin Lewis gave notice, that as soon as possible, after the holidays, he should move, that the petition of the Ship owners of the port of London, which he had lately the honour to present, be taken into consideration.

Mr. Sheridan gave notice, that on Tuesday, or the first open day after the holidays, a motion would be made respecting the reform of the Scots Burroughs.

Sir John Millar moved, that a Committee be appointed to take into consideration the returns made from the various cities and market towns of the weights and measures used in each.

A Committee was appointed accordingly, consisting of the Members for London, Bristol, Liverpool, Hull, &c. and the county Members.

Adjourned.

HOUSE

HOUSE OF LORDS.

Monday, April 12.

Received a petition for postponing an Appeal. George Stewart, Esq; of Grantly, and Henry Hepburn, tenant of the slate quarries, in the hill of Obney, Apellants, and John and James Bell, slaters in Scone, Respondents.

The question in this cause is, whether the respondents, under a lease they have from Sir John Sewart, Bart. are intitled to work the slate quarries in the hill of Obney, in the parish of Auchtergaven, in Perthshire. The principal dispute arose, whether the Lessee of the quarry in the hill of Obney had a right to penetrate into the opposite hill of Birnam, they being situated in different parishes.

The Lord Chancellor was of opinion, that the manor of both parishes being entire, there was no distinction to be made.

The House affirmed the interlocutor of the Sessions, and gave Messrs. Bell 40l. extra costs.

Several private bills were read a second time and ordered to be committed. Adjourned.

HOUSE OF COMMONS.

Monday, April 12.

Mr. Fox presented a petition from the merchants, manufacturers, and traders of the city and liberties of Westminster, signed by above eighteen hundred names, praying a repeal of the Tobacco bill as far as relates to the extension of the Excise—which petition was received and referred to the committee upon the said bill.

Mr. Sheridan, having remarked that some gentlemen who are particularly interested in the measure of the reform of the Scotch Boroughs are not perfectly prepared for its discussion, gave notice, that with the concurrence of the Right Hon. Gentleman opposite to him (Mr. Pitt) he should defer the same until Friday next.

The Chancellor of the Exchequer said, that in consideration of the above business, he should also defer going into the State of the Finances of the Nation until Monday next, the 19th instant.

On the motion for the second reading of the bill for enquiring into the Rights, Revenues, and Royalties of the Arthol family in the Isle of Man,

Mr. Carwen informed the House, that Counsel for the Petitioners against the said bill attended; they were accordingly called in, and the House proceeded to hear them; as also the Counsel in support of the bill.

HOUSE OF LORDS.

Thursday, April 22.

After their return from Westminster-hall, the Lords sent a message to the Commons, informing them, that they would proceed farther in the Trial of Warren Hastings on Tuesday. Adjourned.

HOUSE OF COMMONS.

Thursday, April 22.

The Chancellor of the Exchequer brought in a bill to explain and amend the act passed in the last Session of Parliament for levying an Excise Duty on Tobacco, which was read a first time, and ordered to be read a second time to-morrow.

The order of the day being moved, the House resolved into a Committee of the whole House to consider of the petition praying a repeal of the Six Weeks Licence Duties, Mr. Alderman Newnham in the chair.

After hearing Mr. Serjeant Adair and Mr. Garrow for the petitioners, and examining evidence in support of the petition, the Chairman reported progress; and upon the motion of Mr. Fox, the Committee are to sit again on Thursday. Adjourned.

HOUSE OF LORDS.

Friday, April 23.

HEARD Counsel in a writ of error from the Court of King's-Bench. Proceed on Monday. Adjourned.

HOUSE OF COMMONS.

Friday, April 23.

The order of the day being moved for the second reading of the bill for explaining and amending the Tobacco Excise bill, passed in the last Session of Parliament,

Mr. Sheridan rose and said, that though he had been obliged to abandon his arguments against the principle of the bill from the late decision of the House, the manufacturers of tobacco were so fully convinced of the injustice of the principle, that he had in his hand a petition from them, praying that the survey of the excise might not be applied to the manufacture of tobacco.

The Chancellor of the Exchequer observed, that the prayer of the petition was of a very singular nature; for if it were complied with, it would amount to a total repeal of the act. He had no objection, however

however, to the petition being received, though he thought the present was not the proper stage of receiving it.

The petition was, however, brought up, and ordered to be referred to the Committee of the whole House on Tuesday.

Mr. *Wilberforce* observed, that at present he did not mean to take up the time of the House, the motion he had to make being such as he conceived could not be objected to by any one. He then moved, that Captain *Willson* do attend the Committee on the Slave Trade as an evidence.

Mr. *Alderman Newnham* objected to the motion, because, in his opinion, farther evidence was unnecessary, and would occasion delay, by which, those concerned in the present question had already suffered too much. Every thing had appeared to convince that House of the impracticability of an abolition of the Slave Trade, a measure which must either ruin our West India Colonies, or drive them from their allegiance to this country. He was by no means prepared to give up this allegiance, and hoped a manly and decisive vote would be passed, that might put an end to a business pregnant with such dangerous consequences.

Mr. *Gascoyne* found it necessary, before stating his opinion, to ask the Hon. Gentleman (Mr. *Wilberforce*) three questions: 1st. How many witnesses he intended to call? 2d. If he meant chiefly by these witnesses to impeach the veracity of the witnesses called on the other side? and, 3d. How long time the examination of his witnesses would take up?

Mr. *Wilberforce* declared himself ready to answer the questions put to him by the Hon. Gentleman, though he feared his answers would not be satisfactory. He must, in the first place, however, repel an insinuation of the Hon. Gentleman, conveyed, as he imagined, by the second question. He certainly did not mean, nor ever meant, to impeach the veracity of their witnesses in general. There was, indeed, one witness, the veracity of whose evidence he had impeached; and he yet saw no reason to alter his opinion; but he begged the Hon. Gentleman would candidly distinguish between a suspicion entertained of the evidence of one man, and a suspicion of the evidence of a body of men.

Having thought it proper, first of all, to wipe off the insinuation alluded to, he would, in answer to the first question, ask the Hon. Gentleman another—How many witnesses did he intend to call? It was indeed, a question which he could in no other manner answer. He would not presume to bound, by his limited speculation, the facts which the Committee might think it necessary to establish; and on their opini-

on only the number of witnesses to be called must depend. With regard to the third question, he must return the same kind of answer. The time to be employed in the examination would certainly depend on the information obtained. These were the only answers he could make to the Hon. Gentleman's questions; but he must beg leave to observe, that this was perhaps the only occasion on which any one was desired, before the discussion of a question, to *contract* for the number of witnesses, and the time necessary for their examination.

Mr. *Gascoyne* said, he certainly had not received from the answers of the Hon. Gentleman the information he hoped for, and had a right to expect; he saw, however, that delay was intended, and he requested the House to consider the destructive consequences of delay in this business, more than in any other that had lately engaged the attention of Parliament. While reform was projected on other subjects, no present evil was suffered—Gentlemen had obtained honour by proposed reforms in religion, in government, and the equalizing of weights and measures, without any individual suffering inconvenience from the discussion; but in the present question every step was on dangerous ground. He pressed this on the House, and concluded by declaring, that though he should give his vote for the present motion, not dreading any enquiry, he was so much convinced of the importance of a speedy decision, that he should follow it by a motion for a call of the House on Monday three weeks, when the evidence obtained should be produced, and the general question of abolition, or not, finally decided upon.

Mr. *Pitt* said, from several things that had fallen from both sides of the House, he felt a desire to give his opinion on this important question, but he did not think this the time to do it. The question before the House was, that Captain *Willson* be called as an evidence before the Committee—for this question he should certainly vote; declaring, however, that he would not qualify his vote by any promised assent to the motion for a call of the House, of which (though he had no objection to a call of the House at any time) he could not see the propriety on this occasion.

Mr. *Fox* was for proceeding in the examination of evidence, and against restricting it in point of time, by fixing any particular day for the call of the House.

Lord *Pearkyns* argued for an immediate determination of the question on the evidence which had been already taken.

The motion for hearing the evidence proposed by Mr. *Wilberforce* was carried without a division.

Mr.

Mr. Gascoyne then moved a call of the House for Monday se'nnight.

The motion was negative; the House resolved into a Committee on the Slave Trade; the report was immediately received, and a Committee appointed to examine witnesses ordered to attend. Adjourned.

HOUSE OF LORDS.

MONDAY, April 26.

Counsel were called to the bar upon the further hearing of the cause, *Gibson versus Minet*. Mr. Bower was heard for the plaintiff in error, and Mr. Erskine in reply; when the Lord Chancellor left the woolsack, and proposed three questions for the Judges. 1. Whether the indorsements were surreptitious and illegal? 2. Whether the errors assigned were sufficient to vacate the judgment? 3. Whether upon the whole of the evidence received, the defendant in error was entitled to judgment. Ordered that the Judges be desired to give their opinion on Monday forthright.

HOUSE OF COMMONS.

MONDAY, April 26.

The House in a Committee of Ways and Means, Mr. Gilbert in the chair.

Mr. Rose moved that the sum of 34,000*l*. being what was not expended of the secret service money last year, should be granted to his Majesty towards the necessary supplies of this year; which was agreed to, and the report ordered to be brought up to-morrow.

The House in a Committee of Supply, Mr. Gilbert in the chair.

Mr. Rose moved that the sum of 2,000,000*l* be granted to his Majesty towards discharging the Navy Debt, which was likewise agreed to, and the report ordered to be brought up to-morrow.

The House in a Committee on the County Election bill, Mr. Rolle in the chair.

Mr. Powys having objected to several clauses in this bill, some of which were amended, and others left for further consideration, the Chairman reported progress, and the Committee got leave to sit again on Wednesday se'nnight.

The order of the day being read for the House to resolve itself into a Committee upon the bill for appointing Commissioners to enquire into the rights of the Athol family in the Isle of Man, and the question being put that the Speaker do now leave the chair,

Mr. Curwen thought himself bound without further preface, to object to that question, as he considered the bill not only contrary to the proceedings of law and equity, but as utterly destructive of both.

Mr. Powys, in a very masterly manner, pointed out the very dangerous precedent it would establish, by annulling all the bargains which were ever made, and said it should have his most determined opposition.

Mr. Dundas undertook a very laboured defence of the bill; and having said that the Athol family, by the disposal of their rights in the Isle of Man, not only suffered in their fortunes, but in their manorial privileges, not even receiving from the whole island a grouse or a partridge, concluded with observing, that several inuendos had gone abroad, both relative to the attack this bill was making on the people's liberties, and also that the whole was a job; each of which, he would be bold to assert, was as false as it was invidious.

Mr. Burke said, he often sat to hear arguments *ad absurdum*, till his patience was quite exhausted. This night's debate furnished him with another instance to the many he had had already. He said, the last observation of the Right Hon. Gentleman was that he should first take notice of. He had asserted this was NO JOB. It was not his intention to deal out contradictions, but he trusted that a definition of a job might not be altogether irrelevant. He then declared a job to be "The assumption of a measure with private views, under pretext of public service." He appealed to the sense of the House, to judge how far that definition applied to the present case. With respect to the Right Hon. Gentleman's elegiac monody upon the loss of his Grace's grouse and partridges, he had only to lament that the case is not universal; for he observed that if there remained any thing of the horrid feudal system of the dark ages that disgraced British liberty, it was the game laws. Here Mr. Burke entered into an elegant and pointed disquisition of the game laws, their origin and their extent to the present times; and remarked, that with all the zeal in which they are couched, and the spirit with which they are maintained, he saw but one probable advantage arising from them, namely, the probability that they tended to make gentlemen fond of the country.

He wished to know where it could be proved that ample compensation had not been made for the rights taken from the Athol family. To be sure, if Royalty *de set up to auction*, it would be a very difficult thing to ascertain its value, not but he was well convinced there would be many bidders. But in this case the seller

ler had prevented that trouble, and valued "The Crown, the Sceptre, and the Ball" at seventy thousand pounds. He was certainly the best judge, he had made his own terms, and if any were now preposterous enough to set up a new claim, notwithstanding the pension of two thousand pounds per annum on the Irish establishment, as a rider to the contract; were the Commons of Great Britain to be such dupes as to accede?

Mr. Wyndham, Mr. Grey, and Mr. Baskard, spoke against the motion; Mr. Grenville in favour of it. At ten o'clock the cry of question becoming general,

Mr. Courtenay begged to be heard for one minute; when having read a clause from the bill, which empowered the Duke, his agent, or his agent's deputy, to enter at any period of time into the house of

any individual in the Isle of Man, and take his dogs and his guns, under certain circumstances; and then adverting to the measure of reviving a dormant title of 25 years, concluded with observing that the maxim of

Nullum tempus occurrit regi, was never more applicable than in the present instance.

Sir James Johnstone requested permission to be indulged with one question, viz. why, if the pension was 2,000l. sterling, did they reduce it to Irish?

The question was then put, that the Speaker do now leave the Chair.

For it,	—	90
Against it	—	85

Majority in favour of the Duke	5
Adjourned.	

THEATRICAL INTELLIGENCE.

DRURY-Lane. At this theatre, a Mr. Boyes, formerly a Coachmaker in Long-acre) made his first appearance in the lively and agreeable farce of *Who's the Duke*, and was favourably received, which is paying a high compliment to an actor adventuring in a character, which we have so lately seen inimitably performed by Mr. Parsons. Mr. Boyes resembles that actor, in form and feature, and copies his manner closely.

Covent-Garden.—Notwithstanding the advanced period of the season, the managers of this theatre have brought forward a new opera, from the pen of Mr. Reynolds, the author of the favourite piece, the *Dramatist*; it is called the *CRUSADE*.

DRAMATIS PERSONÆ.

Daran	Mr. Bannister
Ardan	Mr. Powell
Alulph	Mr. Darley
Bantam	Mr. Quick
Joppa	Mr. Blanchard
Tartar Prince	Mr. Cubit
Raymond	Mr. Johnstone
Sir Troubadour	Mr. Edwin
Godfrey	Mr. Davis
Sylvia	Mrs. Martyr
Constantia	Mrs. Billington

The story is as follows:—The Saracens in possession of the Holy-Land, had often slaughtered and captured the pilgrims, who from a motive of devotion travelled thither. To chastise those barbarians, and conquer Palestine, men of every rank, and of every country of Christendom, took arms, and the cross, under the com-

mand of Godfrey and Raymond, the leaders of the crusaders, and among these, Constantia, daughter of William the Conqueror, embarked. This lady, and a great part of the Christian forces, suffered shipwreck. Raymond and Constantia are taken prisoners by the Saracens; the former is released by Bantam, an officer in the army of the infidels, whose life Raymond had formerly saved. The Crusaders, under the command of Godfrey, depressed at the fate of their companions, lay down their arms, and Raymond, released from captivity, determines first to free Constantia. Bantam, with a view to get a Christian woman into the camp, unknown to the Soldan, is discovered coming down the walls of Jerusalem, in a basket. Sir Troubadour and Raymond outwit Bantam, and find means to get into Jerusalem in disguise. Sir Troubadour, who was habited as a woman, gets into the tent of a Tartar prince, who had the custody of Constantia, while he is asleep, dressing himself in the prince's cloaths, passes for him, and takes Constantia away; she is, however, soon retaken, and Sir Troubadour and Raymond hide themselves, fortunately in a place, where Bantam, who often walks in his sleep, came in that situation, and being taken for a ghost, affords them an opportunity of eluding. Godfrey, soon after, with his crusaders, appears before the walls of Jerusalem, and a parley takes place; during which, Bantam, who was attached to the Christians, lets down a drawbridge, and the Christians, after some skirmishes, gain the city.

Such are the outlines of this Opera, in which the author has endeavoured to combine splendid spectacle, grand music, machinery, tempests, and processions; nor is it deficient

deficient in tender passages, or satyric remarks on the manners of the times. The music is both selected and composed by the able hand of Mr. Shields; who has acquitted himself with great credit. He has judiciously called into his assistance some of the most admired productions of Handel. The scenery and machinery are some of the best we have seen at any theatre,

and the performers did great justice to their parts.

On the whole, from the combined merit of the piece, and from the favourable reception it has met with, we may venture to assert, that had it been brought forward at an earlier part of the season, it would have had a long and successful run.

FOREIGN INTELLIGENCE.

Stockholm, April 16.

THE Duke of Sudermania set out last night for Carlscrona, to resume the command of the great fleet; and news is just received that the King of Sweden arrived on the 9th inst. at St. Michael, the northernmost post on the frontiers of Russian Finland.

Munich, April 12. The Supreme Council of Vicariat was opened on Monday last with great solemnity. The procession was led by the Advocates, Registrars, and Secretaries, who were followed by the Assessors, Baron Hovel, Count Thurheim, Baron Braun, Messrs. von Wallaw, von Grimeisen, von Lamezan, von Smiz, von Stingel, von Trotch, all in separate coaches, and in Spanish dresses; after them went the President Count Linangi, also in a Spanish dress, in a gala coach belonging to the Court, drawn by six horses, and attended by the Elector's lively servants. In this manner they first went to the principal church of the town, and thence to the Court-house; where the President opened their first sittings with a speech suited to the occasion. He then administered the usual oaths to the assessors, and proceeded immediately to business. There are several causes already upon the register.

His Electoral Highness has named his principal Minister, the Baron d'Obernadori, to be First Ambassador at the ensuing election at Frankfurt, and Monsieur de Hertling of Mannheim to be the other.

Vienna, April 22. Intelligence is received here that the fortress of Orsova surrendered to the Austrians by capitulation, on the 16th instant. The garrison were permitted to retire, under an escort, but not to Viddin.

Stockholm, April 23. Count Robert Rosen, Adjutant to his Majesty, arrived in town yesterday, with intelligence that the King, on the 15th instant, attacked and carried the posts of Kiernankosky and Suomenieni, in Russian Savolax, took two pieces of brass cannon, the enemy's whole stock of provisions, ammunition, and baggage, together with a considerable booty in clothing, arms, equipage, and money;

and made one officer (Major Baron Ungern de Sternberg, of Willikalsenski's regiment) and eighty privates, prisoners. The loss on the side of the Swedes was ten privates killed.

Munich, April 25. This morning died, her Serene Highness the Duchess Dowager of Bavaria, widow of the late Duke Clement, in the sixty-eighth year of her age, after two days illness.

Copenhagen, April 27. Yesterday afternoon his Royal Highness the Prince of Denmark arrived here from Sleswick.

Frankfort, April 28. The following is said to be the late Emperor's last will and testament, and which we are assured is authentic;—"In the name of the Father, of the Son, and of the Holy Ghost. As wills, and the legacies contained in them, generally occasion innumerable difficulties, disputes, and law-suits, I have made mine in such a manner as to preclude all those inconveniencies. At my death, I recommend my soul to God; and as to my body, I care little about it; I require only the usual rites to be bestowed on it. I leave whatever money is found at my decease to my States; my domains and free lands to my successor, the Archduke Leopold; and as for the masses and alms to be said and done for me after my death, I will endeavour to acquit myself of that duty whilst I am alive.

(Signed)

JOSEPH."

Leyden, April 29. A few days ago was celebrated at this University a grand Academical Inauguration, upon the admission of Mr. Jean Corneille Van der Kemp to the degree of Doctor of Laws. It was performed agreeably to the ancient statutes of the University. On the 22d the candidate defended a Juridical Thesis in the Roman law *de eo, qui Delinquentis est Socius*.—And, on the day following, delivered a Discourse *de cerebrina Judicis equitate, sive quanti interfit Reip. arbitraria jurisprudentia non regi*. The subject of M. Van der Keesell's, the Professor of Laws, Discourse was, *de studio juris Civilis ad bonos mores formando, et virtutem colendam aptissimo*. His Highness the Prince of Orange, with his eldest son, the Hereditary

ditary Prince, honoured this solemnity with their presence.

Paris, May 14.

This day the following letter from M. de Montmorin was read in the National Assembly, addressed to the President, relative to the present dispute between Great Britain and Spain.

May 14, 1790.

"MR. PRESIDENT,

"His Majesty's attention has been lately very much attracted by the uncommon armaments in a neighbouring kingdom, the orders issued for pressing of seamen (which was performed with the greatest celerity), and lastly, by the motives that have given rise to these sudden preparations. As his Majesty thinks that his first duty is to watch over the State, he could not think of delaying one moment to take the most effectual measures to fulfil that obligation. He has, consequently, given orders to get in readiness, without delay, fourteen ships of the line, at the several sea ports of the kingdom. He has also written to the directing Officers of the Marine forces, to take measures for the augmentation of the Marine forces, if circumstances should render it necessary.

"His Majesty, Sir, in commanding me to communicate to the National Assembly by your means, the dispositions he has taken, desires that it may be understood, that they are purely prudential measures. The King entertains the most sanguine hopes that the peace will not be interrupted. His Majesty's expectations on this head arise from his having received the most positive assurances from the Court of London, that these preparations have for their object a difference that has arisen between that power and Spain, a difference which his Britannic Majesty most sincerely desires to see terminated by negotiation; and Mr. Fitzherbert, the English Ambassador to the Court of Spain, is actually on his journey to Madrid for this express purpose. This communication is accompanied with the most friendly assurances of his Britannic Majesty to preserve that good understanding with France, which so happily subsists betwixt the two nations.

"But, notwithstanding these assurances, his Majesty thinks that he ought to take such measures as prudence requires; no person can imagine that it would be proper for France to stand still, while England is arming; and it behoves us to shew to Europe, that the establishment of our constitution will be no obstacle to the raising of our forces. Neither can we dissimble, but that gratitude, and a regard to our own interest, lead us on this occasion, to adopt that line of conduct, of which Spain, in all former emer-

gencies in which we were interested, has set us the example.

"His Majesty intends, however, to employ his utmost endeavours to bring about between the Courts of Madrid and London that reconciliation which he ardently desires. His Majesty is too well acquainted with the justice and moderation of the King of Spain, not to be convinced, that he will enter with pleasure into every plan of reconciliation compatible with the dignity and true interests of his Crown. The dispositions announced on the other hand, on the part of the Court of London, afford well-grounded hopes, that nothing on the part of that Court will be demanded inconsistent with justice and reciprocal convenience.

"And the King has commanded me to testify to his Britannic Majesty, his extreme sensibility of his friendly conduct by the communications made by his Minister Plenipotentiary, and to give him the most positive and solid assurances of his great desire, that the good harmony subsisting betwixt the two nations should neither on this, nor any other occasion, be interrupted or shaken.

"And lastly, however strong the confidence of his Majesty may be in the efforts of a great nation, who certainly will not tarnish the first moments of its regeneration by a conduct which honour disclaims; yet his Majesty is so much convinced of the horrors and misfortunes necessarily attendant upon war, that he will spare no labour to avoid it. It will be with inexpressible grief, indeed, that the King shall see the nation involved in it; and it is purposely to avoid this great calamity, that his Majesty deemed it his duty to issue the orders to the Commanders at the seaports, which I had the honour to communicate in the beginning of this letter. The dispositions that are making will necessarily require an extraordinary supply for the marine department. His Majesty is sufficiently convinced of the patriotism of the representatives of the nation, to be persuaded that they will, with the greatest forwardness, decree the supplies as soon as an account thereof shall be laid before them.

"I have the honour to be, &c.

(Signed) DE MONTMORIN."

When the above letter was read, M. de Lameth rose to give his sentiments; but the President told him, that there were at least 20 persons who had given in their names before him, for the purpose of being heard.

M. de Lameth, in reply, remarked, that it was astonishing 20 persons could have given in their names before the letter was read, as they could not possibly have

have known its contents but by a conference with Ministers.

M. de la Fayette then moved, that the subject, on account of its great importance, should be adjourned to the next day. The Assembly accordingly decreed, that it should stand for discussion the following day.

Paris, May 15. The National Assembly having appointed this day for the consideration and discussion of M. Montmorin's letter, on the rupture between Great Britain and Spain,

The Duc de Biron rose, and gave it as his opinion, that the nation ought to be prepared for a war, in which they might possibly be obliged to take a part; he saw nothing to alarm him in a war, even in the midst of a revolution. The internal part of the kingdom and frontier were well guarded; a war would establish the discipline of the army.

Let us only, he added, have confidence in ourselves; if we shew any symptoms of fear, our enemies will exult. Have we not undertaken and maintained glorious wars, in times when despotism disposed of all things? Shall we do less then, when liberty is established? Shall we be less brave, when we have the most precious of all jewels to defend—our liberties? He concluded his speech, by giving it as his decided opinion, that the Assembly ought to give thanks to the King for his care in ordering such armaments as should be necessary for the protection of commerce.

M. de Quéroy said that France, in his opinion, was in a critical situation:—That Ministers had thrown out the apple of discord, and flattered themselves with growing strong by the internal divisions of the kingdom and a foreign war.

M. de Lameth observed, that before an armament was ordered, an enquiry ought to have been made, whether there was a probability of war?—Another enquiry of much more importance ought also to have been made, to whom the right of making peace and war belonged? He said, he beheld with grief, the embassy of England filled by a man, who entered into Administration at a time when the National Assembly was surrounded by bayonets. The cause of that commotion was yet unknown.—It was the last resource of despotism.—Was it not strange then, he said, that nations would not open their eyes to their true interests?—Not till then blood should be shed. The right then of making peace and war, he maintained, ought to belong to nations—it was the pillar of their happiness and liberty, and they ought eagerly to preserve it.

M. de Barnave said, that he thought that M. Montmorin's letter had a tendency to

make them adopt the constitutional principles of England. That the idea of two houses seemed to be again resumed. On the whole, he said, they ought to enter into no resolution that would have a tendency to affect the grand question—to whom the right of making peace and war should belong.

M. Goupil de Prefeln contended; that the question, as to the right of making peace and war in a monarchy, should be examined with great attention, and much caution. The present moment was not, he said, the time for such an investigation. That measures should be taken for repelling such attacks as might be made upon the nation; that the direction of these ought to be committed to the King, as the natural guardian of the public. He therefore, was for an adjournment of the question.

M. Robertspierre said, he perceived a direct attack upon the rights of the nation, in the letter which had been sent to the Assembly. It was an indirect method of involving the nation in a war; that such invasions of right ought to be curbed; before acceding to consequences, the principle ought to be fixed; a contrary course would deprive them of the tranquility necessary for completing the constitution; that a nation or its representatives would always take such resolutions as would be most conducive to its liberty and happiness. It was to be wished then, he said, that other nations would weigh their interests, and that the plan they (the French) had adopted of aiming at no conquests, but the tranquil enjoyment of liberty, would one day be followed by other nations.

The Count de Mirabeau said, that this was not the time to decide on the question to whom the right of making peace and war belonged. The King's message ought to be the sole object of their deliberation. The King, he said, ought to provide for the safety of the empire, and authority should be given him to make such preparations. It would be highly dangerous to suspend the armaments; commerce would be exposed to a thousand dangers. By this mode the grand question, he observed, would not be at all affected; it might be adjourned, and taken up by the Assembly at a future period, with that attention and that diligence, which its importance merited; at present, he said, they had nothing to do but to sanction the orders that had been given by the King.

M. de Menou answered the Count de Mirabeau by observing, that a sanction of the preparations might involve the nation in a war.—He said, that previous to arming, the dangers ought to have been

been well examined and seen. If England, he said, should make an unjust war upon France, they had then to consider how to defend themselves, and employ their force against their adversary with the most effect. He said, former wars were the wars of Ministers; but a war of the kind he had mentioned, would be a national war.—That the French nation, being now freemen, would be animated with all the energy of patriotism.—England, he added, is free, generous and brave.—France has all the virtues, which are the offspring of Liberty. These two nations, then, ought to be friends, till they are no more.

After he had finished his speech, one or two more members said a few words.—The following Decree was then made by the Assembly: "The National Assembly decree, that the President shall this day wait upon the King, and thank his Majesty for the measures he has taken for the maintenance of peace;—and decree, that tomorrow, the 16th of May, this constitutional question shall be put to the vote. Ought the nation to delegate to the King the exercise of the right of making peace and war.

I R E L A N D.

Dublin, May 8. The Observatory erecting at Armagh, by his grace the Lord Primate, for astronomical observations, does great credit to his munificence and regard to the promotion of science.—The building, situated on an eminence in the vicinity of the town, though not gaudy, is handsome and well contrived, and is a considerable ornament to the environs. His grace means to endow it with 200l. a year for a professor, and proper salaries for the necessary attendants.

C O U N T R Y N E W S.

Oxford, May 1. About three o'clock last Wednesday morning, divers of the inhabitants of Islip, Oddington, and the neighbouring villages, were alarmed by the slight shock of an earthquake. Its effects are also said to have been felt, about the same time, at or very near this city.

Reading, May 1. Last Saturday a very alarming fire broke out at Lavington, Hants, which burnt with uncommon fury for many hours. Two barns (in one of which was a large quantity of wheat), the stabling, and all the out-buildings, were entirely destroyed, together with a large wheat-rick, an oat-rick, and an hay rick. The flames communicated to a wheat-rick belonging to the rector, nearly adjoining, which was also consumed.

DOMESTIC OCCURRENCES.

May 1. The following are authentic Copies of Lieutenant Riou's Letters to the Secretary of the Admiralty.

H. M. S. Guardian, Dec. 23, 1789.
If any part of the officers or crew of the Guardian should ever survive to get home, I have only to say, their conduct after the fatal stroke against an island of ice, was admirable, and wonderful in every thing that relates to their duties, considered either as private men or in his Majesty's service.

As there seems to be no possibility of my remaining many hours in this world, I beg leave to recommend to the consideration of the Admiralty a sister, who, if my conduct or services should be found deserving any memory, their favour might be shewn to, together with a widowed mother.

I am, Sir,
Remaining with great respect,
Your ever obedient servant,

E. RIOU.

Phil. Stevens, Esq.

Feb 22, Table-bay, 1790.

S I R,

I hope this letter will reach you before any account can be given of the loss of his Majesty's ship Guardian. If it should I am to beg you will make known to their Lordships, that on the 23d of December the ship struck on an island of ice, and that on the 25th, all hope of her safety being banished, I consented to as many of the officers and people to take to the boats as thought proper. But it pleased Almighty God to assist my endeavours, with the remaining part of the crew, to arrive with his Majesty's ship in this bay yesterday. A Dutch packet is now under sail for Europe, which prevents me from giving any further particulars, especially as at this instant I find it more necessary than ever to exert myself to preserve the ship from sinking at her anchors.

I am, Sir, most respectfully,
Ever your obedient servant,
E. RIOU.

*Received at the Admiralty,
April 28, at five P. M.*

May 11. On Saturday last, at the public office in Bow-street, John Dyer was charged on the oath of Thomas Vernon, of New Bond-street, Wax-chandler, with tendering him a bill of exchange for ten guineas (in payment for a quantity of spermaceti candles) purporting to be the bill of Charles Thomas, of Messrs. Hankey and Co. and accepted by Joseph Chaplin Hankey, knowing the same to have been forged, with intent to defraud Thomas

Thomas Vernon. He was likewise charged on the oaths of William Thomson, of Saville-Row, Sarah his wife, and Daniel Keefe, his late porter, with having, in company with a genteel dressed man, who called himself Sir John Simms, purchased a quantity of goods to the amount of five pounds in payment; for which they tendered a bill, purporting to be the bill of Thomas Faulshaw, Esq; in favour of Samuel Thornton, Esq; or order, on Messrs. Hankey, and with the same acceptance as to the other, for which bill Mr. Thompson gave value, part in goods and the rest in cash. The prisoner was further charged on the oath of Mr. Vernon, with, having in his presence feloniously, and with intent to defraud him, indorsed the first mentioned note in the name of William Miller. He was committed.

18. Between twelve and one o'clock yesterday morning a dreadful fire broke out at the Red Lion Livery Stables, Red Lion Yard, Aldersgate-street, which soon communicated to the back warehouses of Mr. Gilding, a very considerable cabinet-maker in Aldersgate-street. The wood being impregnated with oily preparations, the fire increased rapidly, and burnt with prodigious fury for nine hours, consuming about twenty houses and out-houses, together with property of the computed value of 50,000l. at least.—Six houses were burnt down in the front of Aldersgate-street, viz. Mr. Andrews's, the corner of Long-lane, the Nag's-Head public-house; Mr. Taylor's, watch-maker; Mr. Bertie's, pawnbroker; Mr. Gilding's, cabinet-maker, and Mr. Hayes's, dyer. Other houses are damaged, and some burnt down in Long-lane. The fire raged with such uncommon fierceness, that few goods were saved: By what accident it was occasioned, is yet unknown. We have not heard of any lives being lost. It was some time before water could be procured.

25. This day the Society of People called Quakers closed their annual Meeting in London, which commenced on the 17th instant, when the following Epistle to the members of their community was ordered to be printed.

DEAR FRIENDS,

IN the tender love of our most Gracious and Holy Helper, we affectionately salute you; and have in humble thankfulness to inform you, that we have been favoured to hold this our annual assembly to a good degree of satisfaction: having, in the various sittings thereof, often witnessed a measure of Divine Love to be the covering of our spirits.

The sufferings of Friends, on account

of their religious principles; brought in this year, being principally for Tithes and those demands called Church-rates, in England and Wales, amount to Five thousand six hundred and ninety-two Pounds; and in Ireland to One thousand five hundred and sixty-eight Pounds. The Friend who was imprisoned for his conscientious testimony against the support of an hireling ministry is since released.

By accounts at this time received from the Quarterly-Meetings in England, from North-Britain, and from Wales; and by epistles from Ireland, New England, New York, Pennsylvania, and New Jersey, Maryland, and Virginia, we have information, that love and unity are generally preserved in our religious society, and that a considerable number, who were not educated amongst us, have been admitted into membership with us, through conviction, since last year.

As the cause of the oppressed Africans is now before the Legislature, we have no particular advices on that head to communicate; yet we desire friends may continue united in a fervent concern, that the reproach of a traffick so iniquitous, may be done away from the Christian name, and the day spoken of by the Lord's prophet be happily hastened, "For from the rising of the sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering."

Friends! high and holy is the profession which we are making to the world. Many who do not openly profess with us, are yet persuaded in their consciences that the INWARD PRINCIPLE which we, according to the holy Scripture, hold forth to the world, is TRUTH, though the Cross stands in the way of their public avowal of it. May none of us act as enemies to the cross of Christ, and be stumbling-blocks in the way of sober and unprejudiced inquirers, hurting and hindering, by our outward appearance and practice, the success of that cause which we are called to espouse and promote.

And as we have received information of the removal of many faithful friends from the field of labour, we greatly desire that the rising generation may lay it to heart, and come up with unrestrained dedication of soul to the support and promotion of the cause of vital Christianity, according to their several gifts and measure; not only by promulgating its salutary and blessed doctrines and precepts, but by being also living examples of their holy influence on the whole conduct and conversation: as becomes a people

ple believing in the inward and spiritual appearance of Christ.

We hold that there is no need, no absolute necessity, that any man should teach us our religious duties, but as the same anointing which taught the primitive believers, teacheth us. We hold that no offering in worship is acceptable to our great Creator, but that which is produced by the motions of his own spirit. And though it hath pleased Christ, the head of the church, to raise up, qualify, and send forth, able ministers amongst us, whose labours and ministrations of the free gospel of Christ have been and are truly serviceable; yet the growth and preservation of every individual in true religion, can only be effected by every one deriving his spiritual supplies and abilities from the root of divine life; as Christ himself, when personally on earth declared, "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me." Let us therefore evince our belief in, and dependence upon, this inward instruction, this source of all right religious qualification, by a diligent attendance of our meetings for worship, and by a watchful patient waiting therein for divine succour, not only on the first, but on other days of the week. And as there has been a salutary discipline long established amongst us; for the preservation and edification of the body in love; and for the clearing of the reputation of our religious society from the scandal, which might arise from the disorderly walking of any professing with us; we entreat you to consider, that as we all should join in reverent worship of our common Father and Creator; so should we all unite in a religious care and oversight one of another for our mutual good; for indeed, "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."

And, dear friends, as there are great commotions on the earth, dissensions and animosities among men, and revolutions in states and kingdoms, let none of us be drawn by a party-spirit to meddle with matters, which are unsuitable for the peaceable followers of the Prince of Peace; who declared that his kingdom was not of this world; but let us all be gratefully sensible of, and thankfully commemorate, the gracious dealings and merciful interposition of the Lord our God; who hath extended his protection to us, though widely separated in our different allotments, and hath preserved us a religious body, united in faith and principle. May this precious unity and spiritual fellowship increase amongst us, by our living and believing in Christ, and by being justified

by him, who is the author and finisher of all true faith.

Many are the different opinions as to religion in the world: let it not suffice us, dear friends, that by education and tradition we are taught to believe that the principles which we profess, are no other than the doctrines of Christ; let us shew forth the soundness of our faith by our works: let us diligently wait for and feel after that divine virtue which renews the inward strength, and qualifies for every good word and work.

In the fresh renewing of gospel-love, we commend you to the grace of our Lord Jesus Christ, the alone preserver of men; beseeching you, in the words of the apostle, "That ye walk, worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace."

Signed in and on behalf of the Yearly Meeting by

WILLIAM GROVER,

Clerk to the Meeting this Year.

MARRIED.

April 29. Yesterday, at Marybone church, Thomas Sutton, Esq. of Molesey, in the county of Surry, to Miss Ashteton, daughter of the late Ashteton Smith, Esq. of Ashtely, in the county of Cheshire.

A few days ago, at St. John's, Hackney, Mr. Armitrong, of Friday-street, to Miss S. Gilbert, of the same place.

On Saturday, at Gloucester, the Rev. Dr. Chester, Fellow of Magdalen College, Oxford, and Rector of Longney, in Gloucestershire, to Miss Turner.

Yesterday, at St. Ann and Agnes, Aldersgate, Mr. Rumball, of Croydon, surgeon, to Miss Guinle, only daughter of John Guinle, Esq. of Abingdon, Berks.

Lately, at Lambeth church, Robert Mackreth, Esq. of Villers-street, Strand, to Miss Fullagen, of Rochester, in the county of Kent.

On Monday, at Madeley, in Shropshire, Mr. Thomas Whately, of the Old Jewry, surgeon, to Miss Ferriday, daughter of William Ferriday, Esq. of Madeley.

On Tuesday, Robert Preston, Esq. of Woodford, M. P. for Dover, to Miss Brown, of Stockton.

Monday, Henry Skrine, jun. Esq. of Warley, in Somersetshire, to Miss Harcourt, of Dany-park, Brecknockshire.

Lately, in Italy, the Earl of Home, to Miss Coutts, daughter of Mr. Coutts, the banker, of Paris.

A few days ago, at Hull, Mr. Wray, of that town, to Miss Johnson, daughter of William Johnson, Esq. of Cottingham.

Monday

May 18. Monday last, at Childwall, near Liverpool, John Ashton, Esq. of the Grange, in Cheshire, to Miss Mary Jarrett, daughter of John Jarrett, Esq. late of the island of Jamaica.

Yesterday, at St. Stephen's, Walbrook, Mr. Richard Pritchard, of Shrewsbury, hatter, to Miss Ann Worthington, of the same place, milliner.

Thursday, at Ipswich, Capt. Fortescue, of the Scotch-Greys, to Miss Mounsey, sister to the lady of Major Heron, of the same regiment.

4. On Friday last, George Thellusson, Esq. to Mary Anne Fonnereau, third daughter of Philip Fonnereau, Esq.

Sunday, at Bath, Henry Bosanquet, Esq. of Lincoln's-Inn, Barrister at Law, to Miss Caroline Anstey, third daughter of Christopher Anstey, Esq. of Trumpington, Cambridgeshire.

On Thursday, at Bathaston, Somersetshire, the Rev. Richard Codrington, to Miss J. Webber, of Bathaston-court.

On the 23d. of November last, at Calcutta, Turner Madam, Esq. Master of the Customs, to Miss Pratt, only daughter of Mr. Pratt, of London; author of Emma Corbett, and many other pieces in prose and verse.

Last week, at Chester, Andrew Corbett, Esq. of High Hatton, to Miss Taylor, of Lymme, in Cheshire.

Thursday, at Shinfield, in Berks, Mr. Deane, merchant, of Southampton, to Miss Deane, daughter of John Deane, Esq. of Reading.

6. On Tuesday, the Rev. Ruffel Scott, of Portsmouth, to Miss Hawes, of Bury-street, St. Mary-axe.

8. On Thursday, at Rumsford, Mr. Robert Helme, to Miss Blanditia Mashiter, second daughter of Mr. William Mashiter, of Tower-hill.

9. Yesterday, at Cranford, in Northamptonshire, Charles Hoare, Esq. of Fleet-street, to Miss Robinson, daughter of Sir George Robinson, Bart.

13. On Monday se'nnight, at Edinburgh, Edward Hay, of Newhall, Esq. to the Hon. Miss Maria Murray, eldest daughter of the late George Lord Ellbank.

On Monday last, at St. Martin's in the Fields, Spencer Smyth, Esq. of the Royal Navy, to Miss Roberts, of Love-lane, Rotherhithe.

On Monday, L. Concanen, Esq. to Miss Richmond.

Tuesday, at the Marquis Townshend's, Hertford-street, Col. Loftus, of the Third Regiment of Guards, to the Right Hon. Lady Elizabeth Townshend.

Last week, James Gann, Esq. of Mauretown-hall, to Mrs. Wakefield, of Cross-lane, Long-acre.

15. Lately, Samuel Freeman, Esq. of Flow-field-house, Northamptonshire, to

Miss Sarah Marriott, of Everden, in that county.

Lately, Francis M'Kenny, late of Bombay, Esq. and a Colonel in the East-India Company's Service, to Miss Hill, sister to Samuel Hill, Esq. of Suffolk-street.

A few days since, William Hobb, Esq. of Exeter, to Miss Wife.

On Thursday se'nnight, Mr. Ballyman, of St. David's, to Miss Honor Thorn, of St. Sidwells.

DEATHS.

April 25. Yesterday, in the 83d year of his age, Mr. John Edington, senior, of Earl street, Blackfriars, coal-merchant; a man of unimpeachable character, and a constant attendant on religious duties, which prepared him for an happy eternity. In him his son has lost an affectionate father; his acquaintance a valuable friend; and the poor a benevolent benefactor.

29. Last week, at Dublin, the Right Hon. Lord Malley.

A few days ago, at Leixlip, in Ireland, Sir Patrick King, Knight, one of his Majesty's Justices of the Peace for the county of Dublin, Commissary General of Musters.

Monday, at Beaconsfield, in Berks, William Mitchell, Esq. many years Secretary to the East-India Company, from which he retired on account of infirmities about seven years since.

On Monday, at his house in Lower Brook-street, W. B. Bendish, Esq. of Bower-Hall, Essex, a gentleman of large property, and most respectable character.

On the 20th of August last, at Bencoolen, in the East-Indies, Mr. John Mannington, eldest son of Philip Mannington, Esq. of Harley-street, Cavendish-square.

On Sunday, James Montagu, Esq. the elder brother of the Admiral, and a Master in Chancery.

On Monday, Mr. John Briggs, partner in the house of Briggs, Sutton, and Keen.

Tuesday, the 13th inst. at Tewkesbury, Mr. Richard Savage, of London.

Monday, suddenly, while sitting in her chair, Mrs. Hinde, a widow lady, of Hampstead.

May 1st. On Thursday morning last, James Hunt, Esq. of Union-hall, Middlesex.

The same morning, of a paralytic stroke, at his house in Gray's-inn-lane, Mr. Westcott, sister to his Majesty.

On Wednesday last, at Hatfield, Herts, Mrs. Dunne, relict of Mr. John Dunne, late of the same place.

A few days ago, Nicholas Nixon, Esq. of Mincing-lane; he has left to Bethlehem Hospital 10,000l. and to Mr. Gorns, the apothecary, 100l.

On Monday last, at Wood Green, Tottenham, Mr. Daniel Maddox, in his 53th year.

May 6. On Sunday, at Brompton, Selina, the eldest daughter of Robert Thistlethwaite, Esq. Member for Southampton; and on Monday, at the same place, Catherine, his second daughter.

Yesterday, at Islington, J. D. Cottin, Esq. formerly a merchant of this city.

Saturday evening, Mrs. Duffell, of Gower-street, Bedford-square.

Yesterday morning, Mr. Gardner, of Covent-Garden Theatre.

Monday evening, Mr. Moses Hart, of St. Mary Axe.

Yesterday evening, after a lingering illness, which he bore with great fortitude, Mr. John Hill Winbolt, of New Basinghall-street, London, Attorney at Law.

Capt. Greenhall, late of the Dragon, from London, at Lagos in December last.

Last week, at his house at Hitchin, William Bogdan, Esq. late Fellow of King's College, Cambridge.

A few days since, at Islington, John Lloyd, Esq. a Barrister at Law, and one of the Commissioners of Bankrupt.

The 6th of September last, on board the General Elliot Indiaman, on his passage from Bombay to China, in the 18th year of his age, Mr. Thomas Cawley Abington, youngest son of Major Abington, of Cobham, Surrey.

Sunday se'night, Mrs. Catharina Langley, of Goulding, in Oxfordshire.

Monday last, at Islington, in the 12th year of her age, Miss Emily Birch, eldest daughter of Mr. Samuel Birch, of Cornhill.

Wednesday last, at her apartments in Edgware, Mrs. Ann Pitt, a maiden lady.

Sunday se'night, near Manchester, Wm. Greaves, of Liverpool, Esq. a Captain in his Majesty's 79th regiment of foot.

Saturday night, about ten o'clock, the Rev. Dr. Woide, of the British Museum. He was seized with an apoplectic stroke at Sir Joseph Banks's, Soho-square, where every assistance was administered to him, and he was attended by Dr. Carmichael Smith, but he expired yesterday morning at his own apartments about four o'clock. He has left two amiable daughters, who have lost a very tender father, and society a very worthy member. His extensive knowledge of the learned languages is too well known to need mention.

On Saturday, May 1, at Burbach, in Leicestershire, of a putrid fever, David Wells, Esq. F. S. A. a gentleman of distinguished eminence in the literary world.

May 11. On Tuesday last, at his house in Charlotte-street, Rathbone-place, Lieutenant Colonel Charles Ironside, many

years an officer in the service of the East India Company.

Wednesday, the Rev. Mr. Woodward, Rector of East-Headed in Berks.

The same day, at his house at Wokingham, in the same county, John Swarbrock, Esq.

A few days ago, at his son's house, at Alderton, in Wiltshire, James Montague, of Lackham, Esq. aged 78, the Father of the Magistracy of that county.

13. The 1st inst. at his house in Brechin, Scotland, John Spence, Esq. of Bearhill, Commissary of Brechin.

On Tuesday se'night, at her house in Canterbury, Miss Lawrence, eldest daughter of the late Dr. Lawrence.

15. Lately, at Rockvale, in the county of Clare, Ireland, James Darcey, Esq. Counsellor at Law.

Last week, at Fordsfield, in the county of Kerry, Ireland, Arthur Blennerhassett, Esq.

A few days since, Miss Page, one of the co-heiresses of Francis Herne, Esq. of Harrow on the Hill, and sister-in-law to Richard Page, Esq. of Wembly, near the same place.

On Saturday last in Dublin, Major Taylor, second son of the Earl of Beville.

Yesterday morning, at his house in St. James's-square, the Right Hon. Philip Yorke, Earl of Hardwicke, Viscount Royston and Lord Hardwicke, one of the Tellers of his Majesty's Exchequer, Lord Lieutenant and Custos Rotulorum of the County of Cambridge, and high Steward of that university, a Trustee of the British Museum, LL. D. F. R. S. and F. S. A. of Scotland. His Lordship is succeeded in title and estate by his nephew, Philip Yorke, Esq. eldest son of the late Chancellor, and Representative in Parliament for Cambridgeshire.

The late Earl of Hardwicke was married to Jemima Campbell, in her own right Marchioness De Grey, and whose eldest son, (if her Ladyship had had male issue) would have enjoyed the title of Duke of Kent.

His Lordship was born the 20th of December, 1720, and succeeded his father the late Lord Chancellor Hardwicke in March, 1764.

18. Lately, Anthony Noble, gardener to Henry Bevan, Esq. of Milltown, Ireland, aged 115, who worked in his garden until within five or six days of his death.

Saturday se'night, the Rev. Henry Usher, D. D. one of the Senior Fellows of Trinity College, Dublin, the first Professor of Astronomy ever appointed in that kingdom, and one of the Members of the Royal Irish Academy.

Tuesday, at Bath, Charles Spooner, Esq. of Salisbury.

Thursday,

Thursday, at his country seat, near Rathmines, Ireland, the Rev. Henry Dabne, D. D. one of the Senior Fellows, and Principal Librarian of Trinity College, and Professor of Modern History in the University of Dublin.

Yesterday, at Stoke Newington, Middlesex, in the 84th year of his age, Mr. Stephen Tyers, formerly of Little Eastcheap, from which place he had retired upwards of 20 years.

On Wednesday, near Wincancon, in the County of Somerset, the Lady of Wm. Joseph Lockwood, Esq.

20. On Saturday, Mr. Townsend, of the London Bridge Coffee-house.

Friday last, suddenly, in a coach, near Blackfriars-bridge, William Ray, Esq. of Warlingworth, Suffolk. This gentleman's father, after having voted at the great contested election for the county of Norfolk, Ashley and Coke against Wodehouse and De Grey, died suddenly in the Market-place of Norwich.

A few days since, in Chancery-lane, Mr. Richard Slater, eldest son of Mr. Richard Slater, of Chesterfield, Derbyshire.

Lately, at Rosellan, county of Cork, Ireland, the Countess of Orkney and Inchiquin, by which her daughter, Lady Mary Fitzmaurice, is now Countess of Orkney, and her son Lord Kirkwall.

Lately, Henry Boyle Carter, Esq. sole Patentee officer of his Majesty's Court of King's Bench in Ireland.

On the 6th of September, at Calcutta, Lieut. Joshua Meade, of the 10th battalion of Sepoys.

25. Sunday evening, at his house at Hurst-Grove, Thomas Septimus Dalby, Esq.

Friday, Mr. Robert Tyers, senior Alderman of Northampton, aged 83 years.

BANKRUPTS.

Walter Gordon, late of Kingland, Middlesex, soap-maker. Anthony Crease, of the village of Flushing, within the parish of Mylor, Cornwall, mariner. Thomas Freer Holland, of Birmingham, Warwickshire, dealer and chapman. Richard Herbert, late of the town of Lancaster, sail-maker. Adam Barber, of Chesterfield, Derbyshire, ironmonger. John Carter, of Cricklade, Wilts, money scrivener. Rich. Gargett, now or late of Fish-street-hill, London, linen-draper. John Durand and Peter Alex. Le Normand, of Cranbourn-street, Leicester-fields, haberdashers, perfumers, and copartners. Davenport Scally, late of Cannon-street, in the city of London, hatter. Samuel Balfett, of the Strand, Middlesex, chymist and druggist. Edward Pitt, of Leadenhall-street, London, haberdasher. Isaac Garner, of Shoreditch High-street, Middlesex, hatter.

Richard Rogers, of Charing-cross, Westminster, Middlesex, miller. Robert Garner, of Winchester, grocer. John Gale, of Princes-street, Lothbury, London, merchant. William Richardson, Newcastle-street, Middlesex, upholsterer. James Hunter Gray, late of Brighthelm-lodge, Somersetshire, dealer and chapman; John Mainstone, Wootton Underedge, Gloucestershire, pig-killer. William Mower, of Spital-square, Middlesex, weaver. John Wallis, of Bridge-road, Lambeth, Surrey, chiselman. Charles Cross, of Woodstock, Oxfordshire, innkeeper. Thomas Wallis, of Chapel-street, Tottenham-court-road, Middlesex, tailor. William Wedge, of Birmingham, saddler. William Hopkinson and George Smith, both of the town of Nottingham, curriers, leather-cutters, and partners. John Sutton, late of Upton, Hants, maulster. Richard Watts, of the parish of Landinam, Montgomeryshire, draper. John Ashton Howse, of Coleman-street, London, plasterer. Thomas Wighiam, of Birmingham, Warwickshire, bricklayer. Thomas Beach and Thomas Nett, of Cornhill, in the city of London, hosiers, hatters, and copartners. Thomas Marsden, late of Cloth fair, London, man's mercer. Thomas Allop, of Salford, Lancashire, innkeeper, vintner, and feedman. John Tomlinson and Richard Tomlinson of Norwich, Cheshire, thread-manufacturers and copartners. Thomas Hector, late of Shennone-Park, but now of the parish of Westford, Staffordshire, money-scrivener. Thomas Maurice, of Bridge-street, Westminster, Middlesex, linen-draper. Thomas Soper, late of London-road, near Black-Fryars, in the parish of Christ Church, Surrey, turner. Adam Brown, of Berwick-street, in the parish of St. Ann, Soho, Middlesex, carpenter and broker. Elmit Walethy, of Louth, Lincolnshire, wine-merchant. Samuel Edgley, of Manchester, Lancashire, suttan-manufacturer. John Fearn, of Ludgate-hill, offscagey of London, mercer. Matthew Cunningham, late of Henbury, Gloucestershire, dealer and chapman. Sarah Dennett, of Drury-Lane, Middlesex, haberdasher and tailor. William Jarvis, late of Newport, Gloucestershire, money scrivener. John Penn, of Stourbridge, Worcestershire, timber merchant. John Eennell, late of Highbury-place, in the parish of St. Mary, Illington, Middlesex, and of Luton, Bedfordshire, but now of the King's Bench prison, tanner. Richard Wood, of Broughton, Lincolnshire, beast-jobber. George Smith, of Ludgate-street, in the city of London, perfumer. Henry Lay, of Houghton-street, Clare-market, Middlesex, vintner. Richard Hill, of Birmingham, Warwickshire, avell-maker. Thomas Summerland, late of Deyntend, in the parish of Athon, near Birmingham, Warwickshire, vintner and builder.

PRICE OF STOCKS IN MAY 1790.

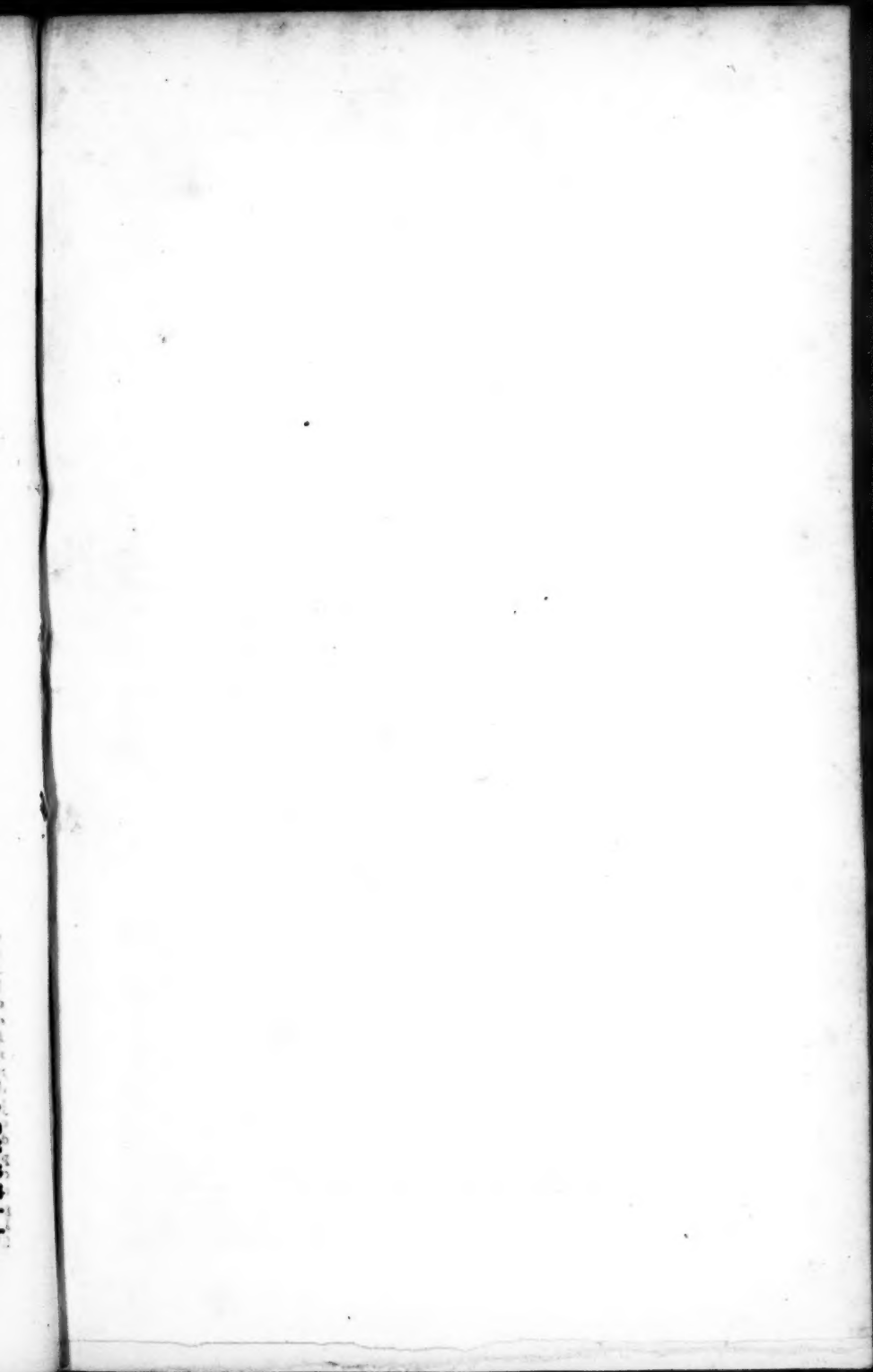
Days.	3 per Ct. New Ann.	Old Ann.	S. Sea Stock.	India Stock.	India Ann.	India Bonds.	Short ditto.	Long ditto.	Navy.	Contol.	3 per Ct. reduce.	8 ank Stock.	Days.	Lottery Tickets.
20	119	119	119	119	119	119	119	119	119	119	119	119	20	75 6d pr.
21	119	119	119	119	119	119	119	119	119	119	119	119	21	75 6d pr.
22	119	119	119	119	119	119	119	119	119	119	119	119	22	75 6d pr.
23	119	119	119	119	119	119	119	119	119	119	119	119	23	75 6d pr.
24	119	119	119	119	119	119	119	119	119	119	119	119	24	75 6d pr.
25	119	119	119	119	119	119	119	119	119	119	119	119	25	75 6d pr.
26	119	119	119	119	119	119	119	119	119	119	119	119	26	75 6d pr.
27	119	119	119	119	119	119	119	119	119	119	119	119	27	75 6d pr.
28	119	119	119	119	119	119	119	119	119	119	119	119	28	75 6d pr.
29	119	119	119	119	119	119	119	119	119	119	119	119	29	75 6d pr.
30	119	119	119	119	119	119	119	119	119	119	119	119	30	75 6d pr.
31	119	119	119	119	119	119	119	119	119	119	119	119	31	75 6d pr.

METEOROLOGICAL DIARY in LONDON, for April, 1790. By Mr. W. JONES, Optician, HOLBORN. Height of the Barometer and Thermo- meter with Fahrenheit's Scale.

Days.	Barometer. Inches, and 100th Parts.		Thermome- ter. Fahrenheit's.		Weather in May 1790.
	8 o'Clock Morning.	11 o'Clock Night.	8 o'Clock Morning.	11 o'Clock Night.	
A. 27	29 88	29 97	45	51	38 Fair
28	29 97	29 89	45	55	48 Showers
29	29 71	29 47	45	51	46 Ditto
30	29 43	29 53	49	57	43 Fair
M. 1	29 5	29 32	50	53	49 Rain
2	29 41	29 61	51	60	46 Fair
3	29 72	29 86	49	56	46 Ditto
4	29 91	29 88	53	60	52 Ditto
5	29 79	29 75	53	53	43 Rain
6	29 61	29 60	47	50	44 Ditto
7	29 57	29 70	48	55	49 Showers
8	29 72	29 78	50	62	50 Fair
9	29 82	29 91	51	64	49 Showers
10	29 89	29 95	51	58	52 Cloudy
11	29 95	30	51	63	47 Ditto
12	30	30	56	63	45 Fair
13	30	30	56	63	43 Ditto
14	30	29 94	53	64	49 Ditto
15	29 91	29 83	56	69	53 Showers
16	29 79	29 67	54	66	53 Fair
17	29 67	29 70	54	64	45 Ditto
18	29 77	29 75	54	64	46 Ditto
19	29 55	29 61	56	64	51 Showers
20	29 66	29 77	56	61	47 Ditto
21	29 83	29 85	51	59	59 Ditto
22	29 82	29 81	51	58	56 Ditto
23	29 71	29 82	59	60	56 Fair
24	29 64	29 72	53	59	57 Showers
25	29 75	29 79	53	60	57 Ditto
26	29 89	29 87	57	66	57 Rainy
27	29 86	29 90	51	69	58 Ditto

Corn-Exchange, London. RETURNS of CORN and GRAIN. From May 10, to May 15, 1790.

	Quar- ters.	Price.	Avr. Pr. per. Qr.
		£. s. d.	£. s. d.
Barley	106 13	140 36 19	5 1 6 5
Beans	1456	1938 8	0 1 6 7
Malt	5440	10036 0	8 1 16 10
Oats	3957	3661 13	30 18 9
Pease	455	698 7	9 1 18 8
Rye	324	577 4	1 1 11 3
Wheat	6262	17972 12	10 2 17 4
Bigg			
Beer			



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